

SIDDHĀNTABINDU

OF
SRIMAT MADHUSŪDANA SARASVATI



Translation By
Achalānanda

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1981

Sriman Madhusudana Sarasvati (c. 1520-1627), the author of the text is one of the classical writers on Advaita Vedanta. His best known work Advaitasiddhi along with the commentary on it by Sri Brahmananda Sarasvati, called Laghucandrika and popularly known as Brahmānandī is considered the high-watermark of Advaita dialectics.



Other Publications - 70

सिद्धान्त बिन्दुः

श्रीमन्मधुसूदनसरस्वतीस्वामिनां कृतिः

तस्याः आङ्गलभाषानुवादः लघुटिप्पणी च
अचलानन्देन



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OF

Srīmat Madhusūdana Sarasvatī

with

English translation and brief notes

by

Acalānanda

Rs. 12-00



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नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो

वंशऋषिभ्यो

नमो महर्ष्यो नमो गुरुभ्यः

I bow in humble adoration to the line of
seers beginning with Brahma, the Creator,
the makers of the tradition of Wisdom
that is the Infinite.

I bow to the great Ones

I bow to the Preceptors

सिद्धान्तबिन्दुः

श्रीमन्मधुसूदनसरस्वतीस्वामिनां कृतिः

तस्याः आङ्गलभाषानुवादः लघुटिप्पणी च
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FOREWORD

The *Siddhānta-bindu* of Madhusūdana Sarasvatī is a valuable introduction to the study of Advaita. It is valuable for two reasons. Being a commentary on Śaṅkara's *Daśaślokī*, it takes the reader to Śaṅkara, the perennial source of inspiration to all those who are interested in Advaita. It also helps the reader to have a taste of the style and argumentative skill of Madhusūdana, one of the masterminds of the school of Advaita.

The *Daśaślokī*, also known as *Cidānanda-daśaślokī*, which consists of ten verses, brings out the nature of the Self which is no other than Brahman, distinguishing it from the not-self, which is unreal, insentient, and finite. Śaṅkara says that the Self is one (*eka*), auspicious (*śiva*), free from attributes (*kevala* or *nirdharmaka*) and eternal, *i.e.* what remains for ever without getting sublated (*avaśiṣṭa*). The *Siddhānta-bindu* written by Madhusūdana is a commentary on the *Daśaślokī*. Madhusūdana not only explains the meaning of each verse of the original text, but also elucidates the various aspects of the Advaita school. Though the commentary is called "Siddhānta-bindu", which means, "a drop of the doctrine", it is indeed a summary or digest of several aspects of the Advaita doctrine. Hence its importance and value.

Swāmi Acalānanda's translation of the *Siddhānta-bindu* is lucid and faithful to the original. The notes he has provided will be helpful in understanding the

technical terms and problems. I am sure that this edition of the text with translation will be useful to both scholars and laymen interested in Advaita.

R. BALASUBRAMANIAN

Director

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GUIDE TO THE PRONUNCIATION OF TRANSLITERATED SANSKRIT WORDS

VOWELS

a	short like u in but
ā	long like a in far
i	short like i in pin
ī	long like ee in seen
u	short like u in put
ū	long like oo in root
ṛ	a vowel sound
ḷ	a vowel sound
e	long like ay in bay
ai	long like ai in pain
o	long like oa in boat
au	long like ou in endow
ḥ	the preceding vowel is aspirated, involving an expulsion of the breath

CONSONANTS

When two words are given to illustrate a consonant sound, the two words are said together and not apart.

k	like c in come
kh	like k h in think hard
g	like g in gum
gh	like gh in ghost
n	preceding k, kh, g, gh like n in pink
c	like ch in church
ch	like ch h in match head
j	like j in judge
jh	like dge h in sledge hammer
n	preceding c, ch, j, jh, like n in pinch
ṭ	like t in top
ṭh	like t h in hot house
ḍ	like d in dance

ḍh	like d h in round house
ṇ	like n in punt
t	like th in pith
th	like th in think
d	like th in that
dh	like dh in <i>Buddha</i>
n	preceding t th, d, dh like n in no
p	like p in put
ph	like p h in up hill
b	like b in but
bh	like b h in climb high
m	like m in mind
y	like y in young
r	like r in run
l	like l in law
v	like v in love
ṣ	like s in <i>Siva</i>
sh	like sh in ship
s	like s in sea
h	like h in hard

ABBREVIATIONS

Ai.U.	..	Aitareya Upanishad
B.P.	..	Brahma Puranam
B.S.	..	Brahma Sutram
B.S.B.	..	Brahma Sutra Bhashyam of Śrī Śaṅkara
B.U.	..	Bṛhadārnyaka Upanishad
B.U.V.	..	Bṛhadarānyaka Upanishad Bhāshya Vārtikam
Bb.U.	..	Brahmabindu Upanishad
Bh.	..	Bhagavatam
Bh.G.	..	Bhagavadgīta
Bh.P.	..	Bhashaparichhedah
Ch.U.	..	Chandogya-Upanishad
I.U.	..	Isavasya Upanishad
Kai.U.	..	Kaivalya Upanishad
K.U.	..	Kathopanishad
Ke.Up.	..	Kena Upanishad
Man.K.	..	Māndūkya Kārika
Nr.U.	..	Nṛsimha-Uttara-Tāpini- Upanishad
Pan.	..	Panchadaśī
S.S.	..	Saṅkshēpa Śārīrakam
Sv.U.	..	Śvetaśvatara Upanishad
T.S.	..	Taittirīya Samhitā
T.U.	..	Taittirīya Upanishad
Y.S.	..	Yāgnavalkya Smṛti

INTRODUCTION

Sri Madhusūdana Sarasvatī is one of the classical writers on the *Advaita Vedānta*. His best known work is the *Advaita-Siddhi*. Together with the commentary on it by Sri Brahmānanda Sarasvatī, called *Laghucandrikā* but better known by its popular name *Brahmānandī*, it is considered the highwater mark of *Advaita* dialectics.

Not much is known about the details of the life of this great saint scholar. But the little that is known is full of interest. Sri P. C. Diwanji of the Bombay Civil Service (judicial) places the date of his birth as 1540 A.D. He tells us also that the name of Madhūsudana Sarasvatī is mentioned in the *Ain-E-Akbari* as the second among the wise men of the Hindus, the first being that of his *guru*, Mādhava Sarasvatī. And Sri Rajendranath Ghosh, in the very elaborate introduction to the Bengali translation of the *Advaita-Siddhi* places the date of his birth between 1525 and 1530. In view of the fact that when he left for Navadveepa as a very young man determined to enter the monastic order under the guidance of Sri Chaitanya Mahāprabhu (1485-1532) the latter was presumably still alive, it may be necessary to advance the date of birth to 1520. It is agreed by all that he lived for a hundred and seven years.

He was born in a village near Kotalipāra in the Farīdpūr District of East Bengal, now Bangladesh, in a family of erudite scholars, probably followers of the *vaishṇava* faith. The father's name was Pramodana Puṇandarācārya. The young man, the third of four sons, was named Kamalanayana.

Receiving his early education from his father and making very rapid progress with it, Kamalanayana resolved, even as a very young man, to dedicate his life to the pursuit of truth and to renounce the worldly life, to enable him to concentrate on his aim, without the distraction of having to maintain a family. His father approved his resolve, blessed him and advised him

not to enter the monastic order till he had acquired all the learning required and available.

Resolving and promising his father accordingly, Kamalanayana came to Navadvēpa, hoping to become a disciple of Chaitanya Mahāprabhu. Arriving there he found that the Mahāprabhu had gone away to Puri. Before he could leave for Puri, he probably heard of the passing away of Sri Chaitanya. He then started the advanced study of *Nyāya* under the great scholar Hari Rāma Tarkavāgiṣa. A great devotee of Sri Krishna by temperament and upbringing, he came to believe that the *Advaita Siddhanta* was the greatest obstacle to *bhakti*. So he determined to study it thoroughly so that he could refute it completely and advance the cause of *bhakti*.

For this purpose he went to Vāraṇasī the great seat of *Advaita Vedānta* where his mastery of *Nyāya* was readily recognized and brought him great reputation and honour. He studied the *Advaita-vedānta* under Mādhava Sarasvatī, the foremost of the teachers of *Advaita* at Vāraṇasī.

As the study proceeded, Kamalanayana, who began as a confirmed adversary, studying the system so as to refute it thoroughly, became a convinced convert to the *Advaita* view of Reality, because of his keen intellect and a mind open to conviction. He was then overcome with remorse for the 'deceit' he had practised on the *Guru* to whom he had not revealed his purpose at the beginning. In this repentant mood he confessed his sin to the *guru* and requested him to prescribe a proper atonement for it. The *guru* told him that *sanyāsa* was the atonement for everything and directed him to a brother monk, Visvesvara Sarasvatī for ordination as a monk.

Sri Visvesvara Sarasvatī expressed his joy at getting such a learned candidate for the monastic order but required him, as a matter of form, to write something on the *Advaita-vedānta*, so that his eligibility for ordination could be judged thereby. He began his commentary on the Gita, the *Gūdhārtha-dīpikā*. What was ready of it was shown to Sri Visvesvara Sarasvatī a few months later when he returned from a pilgrimage; it was appro-

ved and Kamalanayana Pandita was ordained as an *Advaitin* monk with the name of Madhusūdana Sarasvati.

Then he commenced the other work set by his master, viz. to repel the latest dialectic attack on *Advaita* by the eminent *Mādhva* saint-scholar Vyasa Tirtha in his '*Nyāyāmṛta*'. This he did in his most famous work the *Advaita-siddhi* wherein, it is said his mastery of the *Advaita Vedānta* and of the *Nyāya* discipline are both seen at their best and subtlest.

It is said that after this work was completed it was seen by Vyāsa Tīrtha also, who feeling that it had to be refuted and that he was too old to do it himself directed his disciple Vyāsa Rāmācārya to do it.

The latter came to Kāsi and studied *Advaita-siddhi* under Madhusūdana Sarasvati himself, without revealing his intention. While studying he was also writing his refutation of its thesis and at the end of his study he presented a copy of his writing, the *Nyāyāmṛtatarangiṇī* to his teacher. The latter saw it and told Rāmācārya that he had known his intentions, even though they were not revealed by the student and so had taught him the doctrine without reservation. He also told him that it was not proper for him to refute the writing of his own student and that it would be done by a younger man. He asked Sri Brahmananda Sarasvati who was a student of his student Narayana Tirtha to undertake this refutation which he did in the form of the *Laghucandrikā*, a commentary on the *Advaita-siddhi*.

It is said that Madhusūdana Sarasvati had to meet the Emperor Akbar, to ask for his assistance to prevent the killing by Muslim fanatics of Hindu monks, who had taken the vow of non-violence to all forms of life, and so could not defend themselves. As a result of that meeting he organized an order of militant Hindu monks the *nāgās*, for the defence of the other *sanyāsins*. It is also said that he liberalized the admission to monastic order, till then open to the Brahmanas only, to the *dvijās* or *traivarnikās*.

Madhusūdana lived in an age of giants in every walk of life, particularly spiritual life. Saint Tulsidas the poet-saint, author

of the *Rāmacaritamānasa* was a contemporary and a friend. While his reputed meeting with Vallabhacarya, the founder of the *vaishnava* faith prevailing in parts of Western India cannot be easily accepted, there appears to be no difficulty about his meeting with Appayya Dikshita from the South, who spent his last years in Vāraṇāsi and with Visvanātha Trakapanchānona who was a star just rising in the sky of scholarship during the last years of Madhusūdana Sarasvati.

A large number of works-nearly twenty-are ascribed to the author of the *Siddhanta-bindu*. But some of them are doubtful. These which can be definitely ascribed to him according to Sri P. C. Diwanji are :

1. *Advaita-siddhi*, a work on advaita diatectics, establishing the doctrine after refuting the objections of the eminent *Mādhva* saint and scholar Vyasa Tirtha.

2. *Advaita-ratnarakshā* upholding advaita against the followers of the *Nyāya* school.

3. *Vedānta-kalpalatikā*, a short general exposition of the *advaita*, particularly the *advaitin's* idea of *mukti*.

4. *Siddhanta-bindu*, a commentary on Sri Sankara Bhagavatapada's *Daṣa-ślokī*. This is the work now translated.

5. *Sankshepa-sāriraka-sāra-saṅgraha*, a commentary on the *Sankshepa-sāriraka* of Saravajñātman.

6. *Gūḍhartha-dīpikā*, a commentary on the *Bhagavadgīta* based mostly on Sri Sankara's *bhāshya* and upholding *bhakti* as a valid means to liberation.

7. *Bhagavad-bhakti-rasāyana*, an elaborate exposition of *Bhakti* based mostly on the *Bhāgavata-mahā-purana*, demonstrating that it is also a valid means to *mukti*.

8. *Bhāgavata-prathama-śloka-vyakhya*, a commentary on the first verse of the *Bhāgavata*.

9. *Mahimnastotra-ṭikā*, expounding the famous hymn of Pushpadanta, as being in praise of Hari as well as of Hara.

10. *Iśvarapratipatti-prakāśa* an exposition of the various ideas regarding God, held by the different systems of religious thought, prevailing in the country.

Another commentary on the *Gītā*, the *Gītā-nibandha*, which is counted by Sri Rajendranath Ghosh as mentioned in the *Gudhartha-dīpikā* appears to have not been noticed by Sri Diwanji. The *Siddhanta-bindu* has been translated into English by Sri P. C. Diwanji of the Bombay Civil Service (Judicial), published in the Gaekwad's Oriental Series and by Sri Modi, Professor of Sanskrit in the Bhavanagar College. Both these books are not readily available now, this translator got them only after he had completed his work.

There are four commentaries in Sanskrit on the work. (1) The *Bindu-sandipani* of Sri Purushottamananda, (2) The *Bindu-vyakya* of Sri Nārāyaṇa Tīrthā, (3) The *Nyāyaratnāvalī* of Sri Brahmānanda Sarasvatī and (4) A modern commentary by Mahāmahopādhyāya Vasudeva Śāstri Abhyankar of Poona. Only the last two were available to the translator when this translation was being made.

As mentioned earlier, this text is a commentary on Sri Sankara's *Daśa-slokī*, wherein the central theme of the *Advaita Vedānta* is expounded in very simple language. The essential doctrine is the identity of consciousness which is the reality of the individual with the Infinite, the consciousness which is the reality of the universe. From this it follows that it is not right to identify the Self with any of the other categories of experience on which the perceived activity of life is based or which are perceived or conceived or as is done by other thinkers. This is done in the *daśa-slokī* taking up the categories from different points of view. In each of the first eight verses the first two quarters state the denial, the third gives briefly the reason on which the denial is based and the last quarter asserts the accepted identity. In the ninth verse, the first two lines give the reason for the assertion made in the last and the third states the consequent status of the phenomenal world. In the last verse,

however, there is the admission of the futility of trying to express the ineffable.

In the Siddhanta-bindu, the ideas in the original work are elaborated, the refuted views are stated at some length and the schools holding them named. In this process, the basic ideas of *Advaita-vedānta* are clearly enunciated. The explanation of the first verse is by far the longest forming nearly half the text.

Most of the basic ideas of the *advaita* are explained here. The three *vādas* of post-Śankara thought in this school, viz., the *Pratibimba-vāda*, the *Ābhāsa-vāda* and the *Avaccheda-vāda* are explained and reconciled. These will be referred to again a little later.

The commentary on the eighth verse is also very long and there is a detailed discussion here of the states of consciousness. Here also some points of interest are clarified.

To go back to the *vādas*

The *Vādas* are mostly analogies to illustrate a point. They are not reasons which explain why something is happening but analogies to explain how it can be understood. A phenomenon with which we are familiar and which the mind has accepted is chosen and the matter under discussion is shown to be understood like that. To the question why, however, in the ultimate sense, there is no answer. To say that it is because of *Māyā* is an admission that it is unanswerable, because *Māyā* is itself indefinable. *Advaita* admits the position and demonstrates that this is so not because of the system's inability to solve the problem but because the nature of the problem is such. Therefore thinking through analogies is a means of enabling the mind to accept the finding in terms of previously accepted findings.

The problem here is to explain how the One, Being, Brahman appears as many; as the perceived world. The analogy of the rope seen as a snake illustrates how something can appear as something other, as something which it is not, in fact. The discussion of the *Khyāti vādās*, the theories of erroneous perception, leads to the conclusion that while such perception is a fact

(phenomenal), it is not possible to explain why or how it happens. The discussion culminating in this view of the *advaitins* the *anirvacanīya-vāda* is dealt with elaborately in both the *Bhāmatī* and the *Pancapādikā*. But the multiplicity perceived in the 'other' is not sufficiently covered by this illustration, beyond the otherness including multiplicity also.

These three or rather two *vādās*,—because, as we shall see presently, the *pratibimba-vāda* and the *ābhāsavāda* are not substantially different—are analogies to illustrate the multiplicity and the mutability of the perceived and also that these do not affect in any way the oneness and the immutability of the Real.

Again the ultimate Reality is held to be pure absolute existence, Being, Sat, which is identical with pure absolute consciousness, awareness or intelligence, Cit.

In normal life the category with which we are familiar, which comes nearest to pure existence is space. The common, thinking mind accepts this though it is not a datum of sense perception. This is therefore used as an analogy by which the mind can be led to an acceptance of the Infinite. The attributes of space are used to illustrate the integral characteristics (the *svarupa-lakṣaṇa*) of the Infinite.

The containers like pots, buildings and such others appear to divide space up into separate units with distinct qualities. Space, limited by each container appears to have the shape, size and other qualities of container, and because of these qualities each such delimited space appears to be different from every other, delimited by the apparent division made by the containers. In fact space itself is one, indivisible and totally unaffected by the apparent divisions made by the containers and the apparent distinction among such apparently divided units of space.

Modern scientific thinking makes it possible to take the analogy even further. Science has reduced matter to energy and energy to stress or deformation in space. So even the partitions which apparently divide space, being made of matter are also space only. This makes the apparent nature of the partition clearer.

This is probably the genesis of the *avaechada-vāda*, the delimitation view. But here the analogy stops and the last step has to be taken by the mind itself because the Infinite is beyond all categorizing, beyond all cognition, while all familiar categories are within the range of cognition. So, for that last step there is no analogy and there can never be any.

Similarly light is the category within phenomenal experience that comes nearest to pure awareness, consciousness or intelligence. While light illumines and makes visible objects which could not be perceived visually without it, it does not need another light to make it visible. Likewise consciousness illumines or enables all things to be perceived, including itself. It does not require a second awareness to know awareness.

Another property of light also illustrates some of the ideas regarding pure consciousness. Light reflected from a reflecting medium does illumine dark places and the objects therein which would otherwise remain unseen. This reflected light can be various and distorted or otherwise deformed by the flaws in the reflecting media. Each such unit of reflected light could be different from the other depending on the variety and differences of the reflecting media. Again, because the reflecting medium has no luminosity of its own, the light which appears to come from it has no reality other than the reality of the original or pure light.

This could be the origin of the *pratibimba-vāda* or the *ābhāsa-vāda* the reflection view or the appearance view which leads the mind towards reality or the infinite as pure consciousness. But this analogy also cannot be taken too far and it cannot lead the mind to pure consciousness itself, which can never be an object of knowing. Like the other analogy of space this also can only prepare the mind for the final leap beyond itself.

Though Sri Madhusūdana Sarasvatī makes the *pratibimba-vādā* and *ābhāsavādā* two distinct views, his senior contemporary in the South, Appayya Dikshita, makes the *ābhāsavādā* a variation of the *pratibimba-vāda*. What happened between the writing of the latter's *Siddhanta-leṣaśaṅgraha* and the former's

Siddhanta-bindu to account for this difference is a problem to be solved by the historian of Advaita Vedanta.

The difference between the *pratibimba-vāda* which says the reflected image is real and the *ābhāsa-vāda* which says it is unreal appears to be more in the form rather than in the content of the statement. For the *pratibimba-vāda* also holds that the attributes of the reflection such as its location, its lateral inversion facing a direction opposite to the one faced by the object are all false. The only reality that could be predicated of it is what it receives from the object. This does not contradict its being false, because what is perceived as other than the original is nothing but the aggregate of perceived attributes all of which are false.

Śrī Śankara uses the word *ābhāsa*, appearance, to include the *pratibimba*, reflection, also in his *Upadeśasāhasrī* (XVIII, 31-50). Also in the *Brahma-Sutras* (Ch. II, 3, 50) and Śrī Śankara's commentary thereon, *ābhāsa* includes the *pratibimba*. In fact reflection is also an appearance, a particular form thereof. While the 'reflection' confines the meaning to the specific form reflected, the more comprehensive word 'appearance' includes the diffusion of light through the reflecting medium. But for this the medium itself could be perceived.

There are more than sixty references to *cidābhāsa* in the *Brhadāraṇyaka-Upanishad-Bhāṣya-Vārtika* of Śrī Sureshvara, who is considered the author of the *ābhāsavāda*. But there is nowhere a suggestion that this is meant to contradict or is offered as an alternative to the *pratibimba-vāda*. It would appear only that Śrī Sureshwara preferred the more comprehensive expression *ābhāsa* and that the authors of the *Pançpādikā* preferred the more specific expression *pratibimba*.

Śrī Madhusudana Sarasvathi has reconciled these *vādas* in the words of Śrī Sureshvaracharya :

*Yatha yatha bhavet pumso vyutpattih pratyagātmani |
sā saiva prakriyā jneyā sadhvī sā cānavasthitā ||*

By whichever method a person attains knowledge of the

innerself, that method should be considered the good method and it is not confined to any one method only.

This great principle could be extended beyond the different approaches within a particular school of thinking, to the different schools themselves accepting them all as valuable and valid for their followers. The time that is now wasted by many learned men of all schools in proving other modes of thought to be mistaken could be used beneficially in pursuing the realization of what they hold to be right. The validity of all the views has been reiterated for the modern man by Sri Ramakrishna by arriving at the same goal by all the paths by the effective method of practising them earnestly and with complete faith.

It has been pointed out that the *vādās* discussed here were only analogies to guide the mind from different points of view towards the Infinite. In fact nothing can produce a knowledge of Reality; because Reality, the Infinite, is itself knowledge identical with being. Again the Infinite is one and undifferentiated. The process of knowing which is transitive requires a subject and an object. It is a function of the mind. Since the very characteristic of the mind is to differentiate, no function of the mind can lead to the undifferentiated Being which is also absolute knowledge of awareness. That is why absolute Being which is also pure Consciousness and Bliss is said to be self-evident and not cognizable by any means of knowing, *svatah-siddha* or *svatah-pramāṇa* and *aprameya*.

This self-evident Being-consciousness is eternal, immutable. Therefore it can never become another. But, in our present state, each of us is aware of his identity as an individual, as the fundamental fact to which all other knowing is related. The cause of this, it is held, is ignorance. *Avidyā*, which causes something to appear as something which it is really not; the one to appear as many; pure consciousness as a mixture of knowing and unknowing; the eternal as having a beginning and end and so on *ad infinitum*. This ignorance, *avidyā* or *māyā*, is only a hypothesis which holds only so long as the sense of individuality lasts. The two cease simultaneously.

Now, how is this experienced (within the phenomenal) ignorance to be overcome or destroyed? We know that ignorance can be destroyed only by knowledge and by nothing else. Activity may be necessary to acquire knowledge but it cannot destroy ignorance. Only knowledge can do that. In this case since absolute knowledge is eternal it is not to be brought into being by activity, nor is there any question of acquiring or achieving it, as it is held to be one's own *svarupa*, Being. So all that is to be achieved is the destruction of the hypothetical ignorance.

Again, what is the knowledge that can destroy it? It cannot be pure awareness because that, as pure Being, is the substratum, locus, or basis of everything including even the hypothetical ignorance. Pure awareness is one only, without a second and so there can be no ignorance for it to destroy. Also being without a second it cannot perform the function of destruction because a function, work, invariably presupposes a subject and an object. Therefore the destruction of the hypothetical ignorance can be only within the phenomenon by functioning consciousness.

This functioning consciousness is thought, a function of the mind, a limited form of absolute consciousness delimited or determined by ignorance. And it is with this only that the hypothetical ignorance has to be destroyed.

Here it is necessary to refer briefly to the *advaitin's* idea of the process of perceptual knowing which is the most direct within the phenomenon. We have to remember, again, that according to *advaita*, the cognizing mind, the faculty which is the instrument of cognition and the cognized object are all pure. Being-consciousness only, conditioned by ignorance as apparently distinct entities, which, by their inter-relation, constitute the process of knowing. So in this process, e.g., of visual perception, the mind (*antahkaraṇa*) limited as the instrument of perception goes out through the seat of the visual faculty to make contact with the object to be perceived. Till the moment of such contact the object is not known, so it is said to be

covered by the veil of ignorance. The instrument of perception, therefore, breaks this cover or veil : that is the *āvaraṇa-bhanga*, the breaking of the cover. Then this function of the mind which went out as the instrument of perceptive cognition, takes the form of the object and is reflected in that form ; and that reflection as the cognized function is the result of the cognition, the resulting or reflection, the *phalavṛtti*.

The process of knowing *Brahman* is the same as this. The function of the mind generated by the *mahā-vākya* goes out towards *Brahman* and breaks the veil which now covers it making it unknown. The veil is itself the unknownness of *Brahman* which is the same as our ignorance of it. When this is destroyed the function of the mind takes the form of the object viz., *Brahman*. *Brahman* being infinite has no particular form which would finetize it. So the mind taking the form of *Brahman* means that the mind loses its finiteness. In that moment when finiteness is lost, the mind, or what up to that moment was itself finite and the cause of finiteness and distinction and was called the mind, has lost its characteristic and is not mind. It has become the Infinite or *Brahman*. Then, as there is nothing other there is no reflection in a particular form to a particular cognizer. There is only undifferentiated Being, Consciousness, Bliss, *akhaṇḍam saccidānandam*.

This is the *akhaṇḍākāra-vṛtti*, the mind function as the Infinite. It starts within ignorance, within *Maya*, and ends as the undifferentiated the *akhaṇḍa*. It is like the mental function of working up out of a dream, which starts in the dream state and ends as the waking state. This is also *Jñānam* which, as the *vṛtti*, is the means to emancipation, *Mukti* and as the *akhaṇḍa*, *Mukti* itself.

The functioning mind, however persists as long as the aggregate of the body, faculties and mind continues as such, that is, as long as the individual life lasts. [Since functioning necessarily comes to an end, if that is *mukti* or emancipation, *mukti* would be transient and not eternal. And this would be against the doctrine that *mukti*, is eternal. This doubt does arise

The answer is this :

The *akhaṇḍākāra-vṛtti*, being a *vṛtti*, a function, is certainly transient and does come to an end. But the fact that, even for an instant the mind had lost its finiteness and become identified with the infinite remains as a *samskāra*, an indelible impression in the mind and this sublates all subsequent thoughts even as they rise. This sublation destroys the sense of reality in the content of these subsequent thoughts; they are only *bādhita anuvṛtti*, thoughts the content of which is known to have no reality. Therefore these thoughts are not capable of producing any further impressions on the mind. The old *samskāras* have been destroyed by the *akhaṇḍākāra-vṛtti*; new *samskāras* are not produced because of the memory of that *vṛtti* in the mind, therefore there is no bondage or cause of bondage. That is *mukti*.

What the *akhaṇḍākāra-vṛtti* does is to destroy the illusion that we are bound and not free. Really the Self is *nitya-śuddha-buddha-muktasvabhavaḥ*, ever pure, enlightened and free in its essence.

One more question remains. Why is it that even after long study and an intellectual conviction about Advaita one does not get the experience of the infinite or the *akhaṇḍākāra-vṛtti*? What should one do to get it?

The intellectual conviction still remains in the mind only—it is *parokṣa*. That is because at the deeper levels there are *samskāras* that cause a hold on the individuality, because of these being *anādi*, having no knowable beginning in time. So to get rid of these one has keep on repeating his conviction mentally till the final function occurs. In practice it means this : As each thought (*vṛtti*) comes to the surface of the mind, one denies reality to its content *athātaādeso neti neti* (B.u. ii, 3, 6). This denial is an assertion of his intellectual conviction. This process is the *nididhyāsā* for one following the *vic.āramārga*, the path of enquiry. This has to be persisted in till the mind attains *jñāna* or the *akhaṇḍākāra-vṛtti*.

These two questions have been dealt with in the introduction to his *vārtikasāra* by Sri Vidyāraṇya.

This work, the Siddhanta-bindu is meant to remove the doubts that linger in the minds of even those who have accepted *advaita*, rather than to convince and convert those holding other views. The translator's hope is that this translation may be of some use to *sādhakās* whose knowledge of Sanskrit is insufficient for them to follow the original. Lacking, as he does, the necessary training in the disciplines of *Nyāya* and *Mīmāṃsā* and also a knowledge of Western philosophical thought he could never dream of producing a work for the approval of scholars, traditional or modern. If in spite of this, scholars find something of value in it, that must be due entirely to the intrinsic value of the original work.

Vidwan Sri Sadhu Lakshminarasimha Sastrygaru of Bangalore has given invaluable help to the translator in studying the text and the latter is thankful to him for this.

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The translator regrets deeply both the presence and the length of the errata. He would suggest to the reader that the corrections indicated may be carried out before starting the reading of the text. This will make the process of understanding smoother.

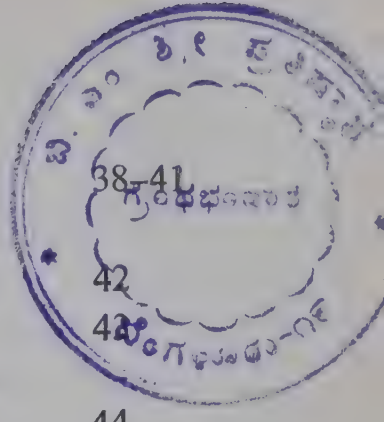
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Translator

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श्रीमच्छङ्करभगवत्पादस्य कृतिः
दशश्लोकी

न भूमिर्न तोयं न तेजो न वायु-
न खं नेन्द्रियं वा न तेषां समूहः
अनैकान्तिकत्वात् सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

न वर्णा न वर्णाश्रमाचारधर्माः
न मे धारणा ध्यानयोगादयोऽपि
अनात्माश्रयाहम्ममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

न माता पिता वा न देवा न लोकाः
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

न सांख्यं न शैवं न तत्पांचरात्रं
न जैनं न मीमांसकादेर्मतं वा
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वापरादिक
वियव्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ॥

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम्
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः
 स्वरूपावबोधो विकल्पासहिष्णुः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

न जाग्रदमे स्वप्नको वा सुषुप्तिः
 न विश्वो न वा तैजसः प्राज्ञको वा
 अविद्यात्मकत्वात्तयाणां तुरीयः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

अपि व्यापकत्वाद्वितत्त्वप्रयोगात्
 स्वतस्सिद्धभावादनन्याश्रयत्वात्
 जगत्तुच्छमेतत्समस्तं तदन्यत्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

न चैकं तदन्यत् द्वितीयं कुतस्स्यात्
 न वा केवलत्वं न चाकेवलत्वम्
 न शून्यं न चाशून्यमद्वैतकत्वात्
 कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १० ॥

सिद्धान्तबिन्दुः *Siddhantabindu*



श्रीशङ्कराचार्यनवावतारं विश्वेश्वरं विश्वगुरुं प्रणम्य ।
वेदान्तशास्त्रश्रवणालसानां बोधाय कुर्वे कमपि प्रयत्नम् ॥

Having bowed down in reverence to Viṣveṣvara, the Lord of the Universe, who has descended again as Śrī Śaṅkarācārya, I shall make an effort to instruct those who are keenly interested in learning the discipline of *Vedānta*.

१. इह खलु साक्षात्परम्परया वा सर्वान् जीवान् समुद्दिधीर्षुः भगवान् श्रीशङ्करोऽनात्मभ्यो विवेकेन आत्मानं नित्यशुद्धबुद्धमुक्तस्वभावं संक्षेपेण बोधयितुं दशश्लोकीं प्रणिनाय ॥

1. Śrī Śaṅkara has composed a short poem called the *Daśaślokī*, ten verses (of instruction) for the purpose of uplifting all souls, directly or gradually, by teaching them briefly about the Self which is pure, enlightened and eternally free as distinct from all non-self.

२. ननु इदङ्कारास्पदम्योऽनात्मभ्यो विवेकेनाहङ्कारास्पदमात्मानं सर्वो लोकोऽहमस्मीति प्रत्येति दुःखं चानुभवति । तेन ज्ञातज्ञापकत्वानिष्प्रयोजनत्वाच्च आत्मतत्त्वप्रतिपादनं व्यर्थमिति चेत्—

2. Objection :—But the whole world knows the self, the content of the idea ‘I’, as distinct from the

INVOCATION

The first half of this verse can also mean : “ After bowing down to Viṣveṣvara, the *guru* of the world, who is a fresh incarnation of Śrī Śaṅkarācārya, ”

Śrī Viṣveṣvara Sarasvatī was the *guru* or spiritual preceptor of Śrī Madhusūdana Sarasvatī, the author.

non-self, the content of the idea 'This'; and yet, it continues to suffer. Therefore this instruction about the truth of the Self is futile because it conveys only what is already known and serves no useful purpose.

३. न, चिदभास्यत्वेन लक्षणेन इदङ्कारास्पदानामपि देहेन्द्रियमनसां प्रतिभासतः अहङ्कारास्पदत्वेन तदविवेकात् तेन च शुद्धेऽप्यात्मानि दुःखित्वाद्यभिमानात् शस्त्रीयेण च ब्रह्मात्मैक्यज्ञानेन समूलस्य तस्य निवृत्तेः । तस्मादज्ञातज्ञापकत्वात् सप्रयोजनत्वाच्च आत्मतत्त्वप्रतिपादनं न व्यर्थम् ॥

3. Answer :—It is not so. The body, the faculties and the mind are properly the content of the idea 'This', i.e., they are objects because they are to be illumined by consciousness or awareness. But yet they appear as the content of the idea 'I' as the subject because of non-discrimination. For the same reason, the pure Self is (wrongly) identified with the suffering ego. Knowledge of the identity of the Self (*Ātman*) with the Infinite (*Brahman*), based on the scriptures, completely eliminates all this suffering and its cause. Thus the instruction regarding the truth of the Self is not futile because it teaches something that is not known otherwise and serves a useful purpose.

४. तस्य चात्मतत्त्वस्य 'तत्त्वमसि' 'अहं ब्रह्मास्मि' इत्यादिवेदान्तमहावाक्यमेव प्रमाणकम् । वाक्यं च पदार्थज्ञानद्वारैव ज्ञापकमिति तत्त्वं-पदार्थयोः प्रकृतवाक्यार्थानुकूलयोः अन्यतोऽसिद्धत्वात् तावपि शास्त्रेणैव प्रमातव्यौ यूपहवनीयादिपदार्थवत् ॥

4. This truth can be known as it is, only through the great statements of the *Upanishads*, "That thou art", "I am the infinite", etc. Statements can convey instruction only through an understanding of the meaning of the words. As the meaning of

the words, “That” and “Thou”, which can conform to the meaning of these statements, cannot be known otherwise, they are also to be known only through the discipline (of *Vedānta*), like the meaning of the words ‘*Yūpa*’ and ‘*Āhavanīya*’¹.

५. ततश्च ‘यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति’ इत्याद्याः सृष्ट्यादिश्रुतयः तत्पदवाच्यार्थस्य समर्पिकाः । ‘सत्यं ज्ञानमनन्तम् इत्यादयस्तु लक्ष्यार्थस्य । एवं जाग्रत्स्वप्नसुषुप्त्यादिश्रुतयः ‘तद्यथा महामत्स्य उभे क्ले अनुसञ्चरति पूर्वं चैवापरं चैवमेवायं पुरुष एतानुभावन्तावनुसञ्चरति स्वप्नान्तं च बुद्धान्तं च’ इत्याद्याः त्वंपदवाच्यार्थस्य समर्पिकाः । ‘योऽयं विज्ञानमयः प्राणेषु हृद्यन्तज्योतिः पुरुषः’ ‘न हृष्टेर्द्रष्टारं पश्येः’ इत्यादयस्तु लक्ष्यार्थस्य ।

5. Thus the statements like, “Wherein all these creatures have their origin by which, after origination, they continue to live” (T.U. iii, 1.1), give the meaning of the word ‘That’ as expressed or

¹ ‘*Yūpa*’ is an octagonal post of hard wood to which the animal to be offered is tied in the sacrifice. The meaning of this is to be understood from such passages in the scriptures as, “He ties the animal to the *Yūpa*”; “The carpenter cuts the *Yūpa*”; “He makes the *Yūpa* octagonal” etc.

‘*Āhavanīya*’ is the name of the one of the three fires to be kept up by one who has done the ‘*agnyādbāna*’. From passages like “One sacrifices in the ‘*gārhapatya*’ at night, he sacrifices in the ‘*āhavanīya*’ by day”, the *āhavanīya* is understood to be the fire in which the sacrifice is made in the day time. The meanings of the technical words are to be made out only from their usage in the concerned disciplines.

directly spoken.² Statements like “The infinite (is) Truth, Knowledge, endless” (T.U. ii, 1.1),

² The purpose of a word is to convey a meaning. It does it in three ways: 1) Expressly, literally, or as spoken; 2) metaphorically and 3) by implication.

The expressed meaning of the word is called the ‘*vācyārtha*’—the meaning as spoken. This is also the ‘*mukhyārtha*’ the principal or literal meaning and *ṣakyārtha* or meaning conveyed by the inherent power of the word. The metaphorical meaning is ‘*gouṇa*’, a secondary meaning got through the possession of some common quality. e. g. when one refers to the royal Bengal tiger hunted by someone, of course, the word ‘tiger’ conveys the literal meaning—the animal. When Tippu is referred to as the tiger of Mysore the word tiger does not mean the animal literally, but refers to some quality like courage, dignity, nobility etc., which Tippu had in common with the animal. This is the metaphorical, secondary or ‘*gouṇa*’ sense.

The implied meaning, ‘*lakshyārtha*’, is to be looked for where the other two meanings of the word do not fit into the sense. This is a meaning which has some association with the expressed meaning which the word conveys by its own capacity or ability—‘*śakti*’. The association is ‘*ṣakya-sambandha*’.

This implied meaning can be of three kinds: (i) where the literal meaning of the word is given up completely and the meaning suggested by association only is accepted; e. g. the village on the *Gaṅgā*. Here the literal meaning of the word *Gaṅgā*, namely the mass of flowing water known as the river of that name, is given up completely and the meaning of the bank of the *Gaṅgā* which is associated with the river is accepted. This is the *Jahat-lakṣhaṇa*.

(ii) Where the literal meaning is retained and something more is added to complete the sense; e. g. when one is told to guard the curds against crows, it does not mean that he should allow it to be destroyed by creatures other than crows. ‘Crows’

convey its implied meaning. Similarly, the expressed meaning of 'Thou' as spoken, is conveyed by passages which talk about the waking, dream and deep sleep states of consciousness. e.g. "Even as a great fish moves about touching both the banks of a river, the nearer bank and the farther bank, even so does the person move between both the states of consciousness, the end of the dream and the end of waking" (B.U. iv. 3. 18) ; and statements like, "This person who is awareness among the faculties, the light within the hearts" (B.U. iv. 3.7,) "You can not see the seer of sight" (B. U. iii, 4.1), convey the implied meaning of the word 'Thou'.

६. तेन प्रथममवान्तरवाक्येभ्योऽनुभूतयोः शुद्धयोः जीवब्राह्मणोः तत्त्व-
मस्यादिवाक्ये मुख्यार्थान्वयानुपपत्त्या लक्षणया स्मरणोपपत्तिः। सुषुप्तौ
निर्विकल्पसाक्षिचैतन्यानुभवाङ्गीकाराच्च अद्वितीयब्रह्मविजिज्ञापयिषया प्रवृत्ता-
नां सत्यज्ञानादिपदानां उपाधिविशिष्टचैतन्ये शक्तत्वेऽपि चैतन्यमात्रे तात्पर्येण
तत्रैव तदंश एव संस्कारोद्बोधाच्च। इच्छन्ति हि आकाशादिपदादपि निर्वि-
कल्पं स्मरणं, तात्पर्याधीनत्वाच्छब्दवृत्तेः। तेन प्रमितिप्रमात्रोः महावाक्यार्थ-
बोधे भानमपास्तम्। असंप्रज्ञातसमाधेः श्रुतिस्मृतिसिद्धत्वाच्चेति। पारोक्ष्य-
सद्वितीयत्वाभ्यां च न तत्त्वंपदार्थमात्रानुभवादेव कृतकृत्यता ॥

6. By this, the effort to understand the meaning of the statement, it will be found that the expressed meanings (as spoken) of 'Thou', the individual soul

is understood to mean crows and all other creatures that are likely to destroy the curds. This is the *ajahat-lakshana*.

(iii) Where a part only of the literal meaning is given up ; e.g, this is that Devadatta whom I had met at *Kṛṣi* six years ago. 'This' and 'That' refer to the person qualified by the circumstances under which the person was seen on the two occasions. But 'is' conveys the identity of the person. In understanding the identity conflicting elements like the age, the

and 'That', the infinite, will not make sense³ in the statement 'That thou art'. Then the implied meaning of the words having been understood earlier from the intermediate statements⁴, the pure meaning of these words is known reasonably as a non-attributive memory. Though the words are capable only of conveying consciousness qualified by the (respective) temporary adjuncts, yet, because they have been used for the purpose of conveying awareness of the nondual Infinite, and their purport is (therefore) pure consciousness, the latent impression of that part only is aroused.⁵ Also, the experience of the attribute-

dress, the time, and the place of meeting, are given up and only the person as such is retained as the entity referred to by both the words 'that' and 'this'. Thus, by giving up the conflicting part of the meanings of the two words the identity conveyed by the whole statement is understood. This is the '*Jahadojahat-lakshana*' or the '*bhāga-tyāga-lakhsaṇa*'.

In this case the last mode of understanding the implied; meaning is employed.

³ The meaning of the statement as a whole conveyed by the verb 'art', is the identity of the meanings of the words 'that' and 'thou'. Taking their expressed meanings we have the creator, sustainer etc. of the world and the individual experiencing different states of consciousness as the meanings of 'that' and 'thou'. The two cannot be identified. The identity which is the purport of the statement has therefore to be understood through the implied meaning.

⁴ The statements cited earlier from which we get the idea of the expressed and implied meanings of the words 'that' and 'thou' are called intermediate statements, '*avāntara-vākya*', because they convey the meanings of the two words severally. It is only the '*maha-vakya*', the great statement, which conveys the identity.

less witness-consciousness in the state of deep sleep has been accepted⁵. The awareness caused by words like 'space' is also taken as attributeless. The functioning of words is controlled by the purport (which they are intended to convey). Thus the appearance in awareness of (distinct elements like) 'knowledge' and 'the known' caused by the understanding of the great statement is negated. The revealed and the traditional scriptures have established non-objective meditation. Because of the persistence of 'Remoteness' and 'Having another', knowledge of only the meanings of the words, 'That' and 'Thou' will not serve the purpose.

७. वाच्यार्थाभेदावभासान्न पौनरुक्त्यम् । लक्ष्यस्य च अर्थस्यैकत्वादखण्डार्थता । पदजन्यस्मरणस्य निर्विकल्पकवाक्यार्थानुकूलस्य निर्विकल्पकत्वं अनुभवादेवाविरुद्धम् । सविकल्पकवाक्यार्थबोधे च सविकल्पकपदार्थोपस्थितिरङ्गम् । प्रकृते च निर्विकल्पको वाक्यार्थबोधः, तस्यैव प्रमात्वेन अज्ञाननिवर्तनसामर्थ्यात् । अतो न लक्ष्यतावच्छेदकमन्तरेण लक्षणानुपपत्तिः; प्रकृतवाक्यार्थानुकूलपदार्थोपस्थितेरेव शक्तिलक्षणासाध्यत्वात् ॥

7. Although the expressed meanings of both words

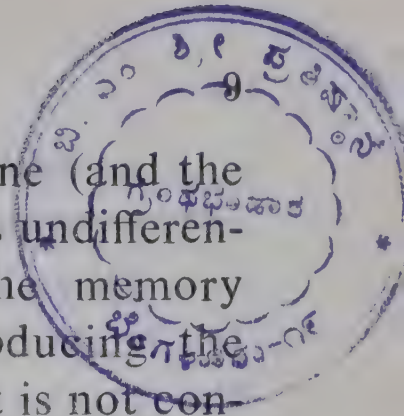
⁵ The witness-consciousness is that which is aware of the objects without being affected by them. The clearest awareness of its functioning in normal life is in the state of the deep sleep. Unlike the 'I'-consciousness or ego that functions in the other two states of waking and dreaming and is identified with the experience of these states, the witness is not so identified and therefore not affected by what it is aware of. During deep sleep there is no experience as such but, on waking up, one remembers the state in terms like, "I slept happily, I did not know anything". This memory necessarily presupposes an experience and an experiencer who is the witness. There is detailed discussion on this under verse VIII in paras 154 to 162.

appear to be one, there is no repetition⁶. The

⁶ Even the expressed meaning or the *vāchyārtha* of the words conveys an idea of a unified meaning, an identity cum-difference called '*tādātmya*' between the meanings because of the grammatical relation of apposition, '*Sāmānādhikarāṇya*'. This is the attributive-substantive relation where a single perceived object like a black pot, is conceived as consisting of two distinct elements, the attribute 'blackness' and the substance 'pot'; the oneness being perceptual and the difference conceptual.

The qualifying element could be again a '*viśeṣhaṇa*' an attributive which is present in the substantive, participates in its function and distinguishes it; an '*upadhi*' an adjunct, which is also present in the substantive and distinguishes it, but does not enter into the function of the substantive; or an '*upalakṣhaṇa*', an indicator which only distinguishes the substantive. For example "The black pot is destructible". Blackness is present in the pot, participates in its function of being destructible and distinguishes it. It is an attribute, a *viśeṣhaṇa*, "Space delimited by the labyrinth of the ear is the organ of hearing". Delimitation by the labyrinth of the ear is present in the designated space and distinguishes it, but does not participate in its function of being the organ of hearing. This is an *upadhi*, an adjunct. "The object seen at the end of the branch is the moon". Being at the end of the branch distinguishes the moon but has no relation with the moon itself or with its function of giving light. It is an *upalakṣhaṇa*, an indicator.

The '*tādātmya*' of the attributive and the substantive includes the identification of the adjunct and the substantive and the indicator and the substantive. But when the seeker who has understood from the proper study of the *upanishads*, that their purport is to convey the absolute non-duality of Reality, comes across one of the *mahāvākyas*, great statements, he proceeds from the unifying meaning conveyed by the expressed meaning to the absolute non-distinction by seeking the implied meaning by the process of partial abandonment, *bhagatya-ga-lakṣhaṇa* or the *jahat-lakṣhaṇa*, as may be appropriate.



implied meaning (of both words) being one (and the same), the meaning of the statement is undifferentiated. The non-attributiveness of the memory generated by words, suitable for producing the undifferentiated meaning of the statement is not contradicted in experience. The arising of the attributive meaning of words is a necessary part of the understanding of an attributive or objective meaning of a statement. In the present case, the understanding of the statement is non-differentiated because that alone, being true, has the ability to remove ignorance. Thus the unreasonableness of (accepting) the implied meaning in the absence of the determinant of the implication does not arise⁷. In the present case, the arising of the word-meanings suitable for conveying the statement-meaning makes it possible to understand both the ability and the implication of the words.

Therefore in the statement like '*Satyamjnānam-anantam Brahma*', the three words *satyam*, *jnānam* and *anantam* are meant to convey the total non-distinction of the absolute from whichever point it may be approached and so there is no repetition.

⁷ Words can convey a meaning only by delimiting or determining the sense to the particular object. So understanding the meaning of a word is dependent on understanding the delimiting principle or determinant. In this case the words of the statement "That thou art" give rise, it is claimed, to an undifferentiated understanding of the Infinite. Since the Infinite cannot have a determinant how can words convey such a meaning? That is the objection. The answer is that because of the inherent power and the implication through their association words can convey such a meaning, as demonstrated above and the absence of a determinant need not necessarily vitiate the process.

८. ननु तर्हि वेदान्तवाक्येभ्य एव पदार्थोऽस्थितौ वाक्यार्थबोधे च सति तस्य स्वत एव प्रामाण्यात् तेन अज्ञानतत्कार्यनिवृत्त्युपपत्तौ किं विचारेणेति चेत्—

8. Objection :—Since the statements of the *Vedānta* (*Upanishads*) are valid in their own right and since the (proper) meaning of the words arises from the statements themselves, what is the purpose of the discussion ?

९. सत्यम्, वेदान्ता, यद्यापि स्वतःप्रामाण्यात् निर्विकल्पकमात्मसाक्षात्कारजनयन्ति, तथाऽपि तस्य मन्दबुद्धीनां वादिविप्रतिपत्तिजसंशयप्रतिबन्धेन अज्ञाननाशकत्वासामर्थ्यात् । विचारेण तु संशयनिवृत्तौ निरपवादमज्ञाननिवृत्तिरिति संशयबीजभूतवादिविप्रतिपत्तिनिरासार्थं विचार आरभ्यते ।

9. Answer :—True. The *upanishads* being self-validating do generate non-differentiated self-realization. Still the doubts created by the contradictions of the disputants obstruct the removal of the ignorance of the less intelligent. When such doubts are removed by discussion, the removal of the ignorance is unobstructed. Therefore the discussion is begun to refute the contradictions of the disputants which are the seed of doubt.

१०. तत्र त्वम्पदार्थे प्रथमं विप्रतिपत्तयः प्रदर्श्यन्ते—तत्पदार्थस्य शास्त्रतात्पर्यविषयतया अभ्यर्हितत्वेऽपि त्वम्पदार्थस्य शास्त्रफलमोक्षभगितया ततोऽप्यभ्यर्हितत्वात् ।

10. Now we shall first show the contradictions of the disputants regarding the meaning of the word 'Thou'. Though the meaning of the word 'That' is important because of being the purport of the scriptures, the meaning of the word 'Thou' is even more important because that is to enjoy the fruits of emancipation.

११. तत्र देहाकारेण परिणतानि चत्वारि भूतान्येव त्वम्पदार्थ इति चार्वाकाः । चक्षुरादीनि प्रत्येकमित्यपरे । मिलितानीत्यन्ये । मन इत्येके । प्राण इत्यपरे ।

क्षणिकं विज्ञानमिति सुगताः । शून्यमिति माध्यमिकाः । देहेन्द्रियातिरिक्तो देहपरिमाण इति दिगम्बराः । कर्ता भोक्ता जडो विभुरिति वैशेषिकतार्किक-प्राभाकराः । जडो बोधात्मक इति भाट्टाः । भोक्तैव केवलबोधात्मक इति साङ्ख्याः, पातञ्जलाश्च । अविद्यया कर्तृत्वादिभाक् परमार्थतो निर्धर्मकः परमानन्दबोध एवेत्यौपनिषदाः ।

11. Among the disputants the *Cārvākās*, absolute materialists, hold that the meaning of 'Thou' is only the four elements transformed as the body. Others hold that it is the faculties of vision etc., taken separately; yet others, that it is the faculties collectively. Some think it is the mind, others that it is the vital breath. Some of the Buddhists, (the *Vijnānavādins*) consider it to be thought lasting for an instant only. The *Mādhyamikās*, (among them) hold that it is a void, a non-entity. The space-clad ones (Jainas) think that it is something other than the body and the faculties but having the same magnitude as the body. The followers of *Vaiśeshika*, *Nyāya* and the *Prabhākara* school of *Pūrva-mīmāṃsa* hold that it is the all-pervading, non-sentient doer and enjoyer. The followers of Kumarila Bhatta hold that it has two aspects, one sentient and the other, non-sentient. The *Sāṅkhyas* and the followers of Patanjali, the *yogins*, hold that it is the enjoyer only and of the form of absolute knowledge. The followers of the *Upanishads*, the *Vedantins*, hold that it is participating in doership etc. because of ignorance, but in reality it is without predications and the pure awareness that is supreme Bliss.

१२. एवं सामान्यतोऽहम्प्रत्ययसिद्धे चिदात्मनि वादिविप्रतिपत्तिभिः सन्दिग्धे अहम्प्रत्ययालम्बनविशेषनिर्णयायाह भगवानाचार्यः—

12. These views are generally prevailing about the

essence of awareness which is the content of the idea 'I'. Because of these differences of views of the disputants, there are doubts about the definite basis of the concept 'I'. To clear these and give a certitude to it, the Āchārya Sankara has said :

न भूमिर्न तोयं न तेजो न वायुः

न खं नेन्द्रियं वा न तेषां समूहः

अनैकान्तिकत्वात् सुषुप्त्येकसिद्धः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

[Not earth, not water, not lights not wind

Not space, not a faculty, not all of them together .

is I;

Because all these are variable, I am the one which is proved in deep sleep alone

The One, the ultimate residue, Siva, the absolute.]

१३. अहं अहम्प्रत्ययावलम्बनम् । एकः अद्वितीयः । अवशिष्टः सर्वद्वैतबाधेऽप्यवाधितः । शिवः परमानन्दबोधरूपः, तस्यैव मङ्गलरूपत्वात् । केवलो निर्धर्मकः । तेनाद्वितीयः सर्वप्रमाणाबाध्यः परमानन्दबोध एवाहमित्यौपनिषदपक्ष एव श्रेयानित्यर्थः

13. 'I', the basis of the concept I. 'One', without a second. 'The residue', which is not sublated or contradicted when all duality is negated. 'Siva', the supreme bliss which is also awareness because that alone is auspicious. 'Absolute', devoid of all predications. Thus it (this verse) means that the view of the *Upanishads* is right and it is that the basis of the concept 'I' is the supreme bliss-awareness, without a second, which cannot be negated by any means of knowing.

१४. एतदुपपादनायेतरवादिमतानि निराकरिष्यन् प्रथमं देहात्मवादं निराकरोति—न भूमिर्न तोयं न तेजो न वायुर्न खमिति । अत्राहमिति सर्वत्र

नजा सम्बध्यते । या भूमिः साऽहं न भवामि, योऽहं स भूमिर्न भवतीति च परस्परतादात्म्याभावो द्रष्टव्यः ॥

14. In order to establish this, by refuting the views of the other disputants,—first, the view of the Self as the body is denied by the statement, “not earth, not water, not light not wind, not space”. Here the word ‘I’ is to be taken with the ‘not’ separately in each denial. “I am not that which is earth; the earth is not that which I am”. In this manner, the absence of mutual identification has to be understood.

१५. यद्यपि वादिना प्रत्येकं भूम्यादिरात्मत्वेन नाभ्युपेयते, सङ्घातस्यैव तदभ्युपगमात् । तथाऽपि तन्मते अवयव्यनङ्गीकारात्, पञ्चमतत्त्वाभ्युपगम-प्रसङ्गेन च संयोगादिसम्बन्धानभ्युपगमात्, संहन्त्रभावाच्च सङ्घातो नोपपद्यते इत्यभिप्रेत्य प्रत्येकभूतनिराकरणेन भौतिकदेहात्मवादो निराकृतः ॥

15. This disputant does not admit selfhood of earth etc., separately because he admits selfhood of the aggregate only. Yet, because his view does not accept a composite entity, the need would arise for the admission of a fifth principle. Again because he does not admit relations like combination etc., and there is also no principle to cause the aggregation, the aggregate could not be reasonably established. With this in mind, the view of the self-hood of each element of matter is denied separately.

१६. यद्यपि भूतचतुष्टयतत्त्ववादिनो मते आवरणाभावत्वेनाभिमतस्य स्थिरस्यासत् आकाशस्य देहानुपादानत्वम् । तथाऽपि सिद्धान्ते तस्य भावत्व-देहोपादानत्वाद्यङ्गीकारात् तत्राप्यात्मत्वप्रसक्त्या तन्निराकृतम् ॥

16. Again, the materialist admits only four elements of matter. In his view, space is only a void, a non-entity, the absence of any of the four elements,

enduring⁸ and non-existent and therefore, it cannot be a material cause of the body. Yet, in the final view (of the *Vedantin*) space is existent and a component in the material cause of the body, it can possibly be taken as the basis of selfhood. Therefore that is also refuted.

१७. अथवा—न वायुरित्यन्तमेव देहात्मवादस्य निराकरणम् । न खमिति शून्यवादस्य, खशब्दस्य शून्यवाचकत्वात् ॥

17. Alternatively the statement ending with, 'not wind' can be taken as refuting the view of the Self as the body and 'not space' as refuting the view of the Self as a void or non-entity, because the word '*Kham*', has the meaning of void also.

१८. नेन्द्रियमिति प्रत्येकमिन्द्रियाणामात्मत्वनिरासः । न तेषां समूह इति मिलितानां भूतानां देहावयवाकारेण परिणतानामिन्द्रियाणां च मिलितानां । पूर्वं सङ्घातमनभ्युपगम्य प्रत्येकं भूतानि निराकृतानि । अधुना सङ्घातमभ्युपगम्यापि निराकृतानीति भेदः ॥

18. 'Not a faculty', thus the self-hood of any of the faculties severally is denied. 'Not the aggregate of (any or all of) those'. This expression refutes the aggregate of the elements, transformed as the body and all the faculties collectively also. Earlier, without admitting aggregation, the elements were refuted individually; now even admitting the aggregation, they are refuted collectively; this is the distinction.

१९. भूतनिराकरणेन भौतिकयोः प्राणमनसौर्निरासः । मनोनिराकरणेन

⁸ In this view, momentariness, existing for just one instant which is sufficient to produce an effect or a product, is a characteristic of reality which is equated with such momentary existence. Therefore the non-existent is non-momentary, enduring.

मनोवृत्तेः क्षणिकविज्ञानस्य देहातिरिक्तस्य कर्तृत्वभोक्तृत्वादिविशिष्टस्य च निरासः ।

19. The refutation (of selfhood) of the elements of matter leads (automatically) to the refutation (of selfhood) of mind and life which are material. By refuting (the selfhood of) the mind, (the selfhood of) its function, the intelligence or thought lasting for an instant, and of the extra corporeal principle endowed with doership, enjoyership etc are refuted.

२०. सिद्धान्ते ज्ञानेच्छासुखादीनां अन्तःकरणाश्रयत्वाभ्युपगमात्; काम-सङ्कल्पादीन्प्रकृत्य 'मन एव' इति श्रुतेः । तेन देहमारभ्य केवलभोक्तृपर्यन्तानां तत्तद्वाद्यभ्युपगतानामनात्मत्वं प्रतिज्ञातं भवति ॥

20. Because in the final view (of the *Vedantins*) it is accepted that knowledge (knowing), will, joy etc., are functions of the 'inner instrument', the mind. Also because the revealed scripture also tells us, beginning with desire, will etc., "(all those are) the mind only". Thus all the principles, beginning with the body and ending with 'only the enjoyer' accepted as Self by the different disputants are declared to be non-self.

२१. तत्र हेतुमाह—अनैकान्तिकत्वादिति । व्यभिचारित्वात् विनाशित्वादिति यावत् ॥

21. He tells us the general reason for this refutation : "Because they are variable". It means that all these are inconstant and subject to destruction.

२२. आत्मनो देशकालापरिच्छिन्नत्वात् तत्परिच्छिन्नानां घटादिवदनात्मत्वात् ध्वंसप्रागभावयोश्च ग्रहीतुमशक्यत्वात् अनात्मनां जडत्वात् स्वभिन्नस्य च आत्मत्वाभावात् आत्मन एकत्वेऽपि सुखदुःखाद्याश्रयाणामन्तःकरणानां भेदाभ्युपगमात् व्यवस्थोपपत्तेः ॥

22. (To clarify :) Because Atman, the Self is not determined in terms of space and time, objects so determined like a pot are non-self. All non-self is non-

sentient because what is other than self is without selfhood.

Though the Self is one, the different joys and sorrows felt by different individuals can be understood reasonably by accepting the multiplicity of minds wherein these feelings are based.

२३. स्वेनैव स्वाभावग्रहणे विरोधात् ग्राह्यकाले ग्राहकासत्त्वात् ग्राहकसत्त्वे ग्राह्याभावात् कृतहान्यकृतागमप्रसङ्गाच्च ।

23. The Self cannot also be seen to have previous non-existence or non-existence by destruction, because one's perception of one's own non-existence is contradicted; for, at the time of perception the perceiver would not be there and when the perceiver is there, what is to be perceived viz. his nonexistence or absence is not there.⁹ Also (if such non-existence is admitted) it would lead to the loss of what is done and the happening of what is not done.¹⁰

⁹ Non-existence, '*abhāva*' is one of the categories of the '*nyāya-vaiśeṣika*' school. It is divided into four kinds: 1 '*prāgabhāva*', previous non-existence, the non-existence of an object before it came into being. In the lump of clay that is to be shaped into a pot '*prāgabhāva*' of the pot is present before the pot actually comes into being. 2 '*Pradhvmsābhāva*', non-existence due to destruction; the non-existence of an object which has been destroyed; 3 '*anyonyābhāva*', mutual non-existence, the non-existence implied by one thing not being another as when we say "A pot is not a cloth", 4) '*atyantābhāva*', total non-existence which is absolute denial. The argument here is to show that the Self cannot be brought under any of the four kinds of non-existence and is therefore, eternal and undeniable.

¹⁰ The principle involved is the natural and universally admitted fact that every cause must have an effect, every effort must produce a result and every effect necessarily presupposes a cause. A violation of this principle is not acceptable to reason.

२४. न तस्य ध्वंसप्रागभावो, सद्रूपस्यात्मनः सर्वत्रानुगमाच्च नात्यन्ताभाव-
सम्भवः ।

24. Thus it (the Self) cannot have previous non-existence or non-existence after destruction. The Self is of the form of Reality or Being and found everywhere. Therefore its total non-existence is not conceivable.

२५. द्वैतस्य मिथ्यात्वेन अधिष्ठानसत्तादात्म्यापन्नतयैव सिद्धत्वात् शुक्तिर-
जतादिवत् अध्यस्तस्य तत्तादात्म्याभावानुपपत्तिः ।

25. Duality is illusory because it can be apprehended only as identical with absolute Being which is its basis;¹¹ anything superimposed like silver seen in

¹¹ What is difference or distinction ? We see A and B and we think that A is different from B. What is it that constitutes the difference ? A is not B. i.e., A is denied in the locus B. This denial can mean only the affirmation of the bare locus. Which means that the difference between A and B, which is also the denial of A in B, let us say dA, is B itself. Now since A is different from B, B is different from A ; and this difference of B from A, dB, is A only. Therefore we have dA is B and dB is A. Again the difference of A from B is the same as the difference of B from A. So dA is dB. So we have three propositions :

dA is B

dB is A and

dA is dB.

Therefore A is B.

Trying to discover the nature of distinction between A and B, we have arrived at the identity of A and B or if we persist in the mutual denial, at the void. Neither of these makes difference understandable in reason.

It may be held that distinction is itself an entity, *viśeṣha* of the *vaiśeṣhikas*, which makes A different from B. This gives us three entities, the perceived entities A and B and the presumed distinction V. Now V is neither A nor B. What makes it different ? We have to presume two more entities V₁ which is neither A nor V and V₂ which is neither V nor B. This gives us

दृष्टेद्रेष्टारं पश्येः,' अदृष्टो द्रष्टा नान्योऽतोऽस्ति द्रष्टा ' इत्यादि वदता वेदान्त-प्रमाणराजेन तस्यैव सर्वसाक्षित्वेन अभिषिक्तत्वात् ॥

33. Answer: "While he is shining, everything shines after Him, by His light all this is illumined" (S.U. ii, 14); "You cannot see the seer of sight" (B.U. ii, 4,2); "(It is) the Seer who is not seen; other than That there is no seer" (B.U. ii, 7,2). By such statements the king of all methods of knowing, the *Upanishads* have crowned Him as the witness of all.

३४. ननु महदेतदिन्द्रजालं प्रमाश्रयात् अकूटस्थान्विहाय कूटस्थमप्रमाश्रयमेव प्रमाणराजः सर्वसाक्षिणं करोतीति ।

33. Objection: This is magical indeed! That the greatest of the means of knowing, should make the one unchanging principle which is itself not the locus of valid knowing the witness of all, abandoning the other non-unchanging principles which are such loci.

३५. बाढम्, इन्द्रजालमेवैतत् स्वप्नवदविद्याविलसितत्वात् ॥

35. Answer: Yes. It is certainly magical being like a dream, the product of nescience.

३६. तथापि दृश्यस्य घटादिवत् जडत्वेन कथं प्रमाश्रयत्वमिति चेत् ।

36. Objection: Even so, how can they, which being objects, should be non-sentient like a pot, be the loci of valid knowing.

३७. न, दर्पणादिवत्स्वच्छत्वेन चित्प्रतिबिम्बग्राहकत्वात् चित्तादात्माध्यासात् ।

37. Answer: No. Because of clarity they are able to catch or hold a reflection of consciousness or by virtue of the superimposed identity with pure consciousness.

३८. ननु नीरूपस्य निरवयवस्य कथं प्रतिबिम्ब इति चेत्—

38. Objection: But how can there be a reflection of

something without form or colour and without parts either ?

३९. कात्रानुपपत्तिः ? विभ्रमहेतूनां विचित्रत्वात् । जपाकुसुमरूपस्य नीरूपस्यापि स्फटिकादौ प्रतिबिम्बदर्शनात्, शब्दस्यापि प्रतिशब्दाख्यप्रतिबिम्बोपलम्भात्, तयोः सम्प्रतिपन्नप्रतिबिम्बवैलक्षण्यानिरूपणात् ॥

39. Answer : What is unreasonable about it ? Because the product of illusion can be variegated indeed. The form and colour of the hybiscus—themselves without form and colour¹²—are seen reflected in the crystal ; even sound has a reflection called an echo. And they are not different from the accepted reflection.

४०. तथाऽपीन्द्रियग्राह्यस्यैव प्रतिबिम्ब इति चेत् ।

40. Objection:—Even so the reflection is only of something that can be perceived through the senses.

४१. न, व्यभिचारात् । अनिन्द्रियग्राह्यस्य साक्षिप्रत्यक्षस्य आकाशस्यापि जलादौ प्रतिबिम्बोपलम्भात् । अन्यथा जानुमात्रेऽप्युदके अतिगम्भीरताप्रतीतिः न स्यात् । आकाशप्रतिबिम्बस्य साक्षिभास्यत्वेऽपि अधिष्ठानग्रहणार्थं चक्षुषोऽपेक्षणात् । एतेन नीलं नभ इत्यादि विभ्रमेऽपि चक्षुरन्वयव्यतिरेकौ व्याख्यातौ, तत्र सालोकस्याकाशस्याधिष्ठानत्वात् । तस्मात् चाक्षुषप्रतिबिम्बमेव रूपसापेक्षम्, नान्यादित्यवधेयम् ॥

41. Answer:—No, because it is not invariably so. It is seen that space which is apprehended by the witness and not perceived by the senses, is seen reflected in water. Otherwise, the great depth of space could not be perceived in water only knee deep. Though the reflection of space (the sky) is apprehended by

¹² Colour and form '*rūpa*', is a quality. It can not be said to possess another quality. A quality is said to be inherent in a substance, and cannot, therefore be predicated of another quality. So non-acceptance of one quality in another is a fundamental principle in '*nyāya*'. '*Gune guna-anangikārah*'. Thus the '*rūpa*', the form and the colour, of the hybiscus flower which is reflected in the crystal is itself without *rūpa*.

the witness, the perception of the locus (of reflection, viz., water) needs the aid of the eye. This explains also the illusory perception of the form “the sky is blue”. Because in that illusory perception, space with light is the locus. Therefore it is to be understood that only a visual image necessarily requires form and colour, not others.

४२. तथापि आत्मनः प्रतिबिम्बे किं प्रमाणमिति चेत्,

43. Objection:—Even so, what is the evidence of the reflection of the Self?

४३. शृणु । ‘रूपं रूपं प्रतिरूपो बभूव । तदस्य रूपं प्रतिचक्षणाय मायाभासेन जीवेशौ करोति’ इत्यादि श्रुतिः । ‘एकधा बहुधा चैव दृश्यते जलचन्द्रवत्’ इति स्मृतिः । ‘स एष इह प्रविष्टः’ ‘स एतमेव सीमानं विदार्येतया द्वारा प्रापद्यत’ ‘तत्सृष्ट्वा । तदेवानुप्राविशत्’ इत्यादिप्रवेशश्रुत्यर्थापत्तिः । ‘आभास एव च’ ‘अत एव चोपमा सूर्यकादिवत्’ इत्यादिसूत्राणि च तत्र मानानि ।

43. Answer:—Listen. “In every form He was reflected. That (reflected) form of His, made the Lord and the individual self for the purpose of activity based on ‘I’ (B.U ii, 5, 19). “He is seen as one and as many like the moon in the water” (B.U. 4, 12) “Illusion, *maya*, creates the appearance of the soul and the Lord.” Such passages of the *Sruti*. And the only way of understanding *sruti* passages like, “He only has entered here” (B.U.i, 4,7). “He entered by this door by opening the delimitation.” (B.U.ii,12). (Because in any other sense these passages could not be understood reasonably.) Again there are the *Sūtrās*. “And an appearance only” (B.S.iii, 2,18). “Therefore the comparison “like a reflected sun” (B.S.iii,2, 18) All these are evidence of reflection of the self.

४४. तस्य च प्रतिबिम्बस्य सत्यत्वमेवेति प्रतिबिम्बवादिनः । मिथ्यात्वमेवेत्या-
भासवादिनः । स्वरूपे तु न विवाद एवेत्यन्यदेतत् । अचेतनविलक्षणत्वं तु
श्रुतिसिद्धं, अनुभवसिद्धं च । तस्मात्सिद्धमन्तःकरणस्य प्रतिबिम्बाध्यासद्वारा
प्रमातृत्वम् ॥

44. The supporters of the “reflection theory”¹³ hold that this, the reflection, is real; the supporters of the “appearance theory”¹⁴ hold that it is only illusory. About its nature, that it is reflection however, there is no dispute but that is different. And its being different from non-sentient matter is evident from the *sruti* and also from experience. Thus it is established that the mind is the locus of valid knowing through the superimposition of the reflection (of the self).

४५. ननु अव्यासोऽपि नोपपद्यते । तथा हि—आत्मनि वा अनात्माऽध्यस्यते ?
अनात्मनि वा आत्मा ?

45. Objection :—Even the superimposition cannot be reasonably accepted. Thus: Is the non-self superimposed on the Self or the self on the non-self?

४६. नाद्यः, तस्य निस्सामान्यविशेषत्वेन सर्वदा भासमानत्वेन सादृश्यादि-
रहितत्वेन च अधिष्ठानत्वासम्भवात् । नापि द्वितीयः; तस्य मिथ्यात्वाभ्युप-
गमात्, मिथ्यावस्तुनोधिष्ठानत्वे शून्यवादप्रसङ्गात् । तस्य च सत्यत्वे त-
दनिवृत्तेरनिर्मोक्षप्रसङ्गाच्च । न हि सत्यं कचिन्निवर्तते, निवर्त्यमानं वा
ज्ञानेन । श्रुतयश्च—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्हृष्टे परावरे ॥

तमेव’ विदित्वाऽतिमृत्युमेति । नान्यःपन्था विद्यतेऽयनाय’ ‘तरति
शोकमात्मवित्’ इत्याद्याः ज्ञानात्सर्वसंसारनिवृत्तिं दर्शयन्त्यः तस्य

¹³ Padmapādācārya and Sarvajñātman, the authors of the *Panchapādikā* and the *Sankshepaśārīraka*.

¹⁴ Sureśvrāchārya, the author of the *Vārtika* on the *Bṛhā-
dāranyaka upanishad-bhāshya*.

च मिथ्यात्वं सूचयन्ति । 'एकमेवाद्वितीयम्' 'अतोऽन्यदार्त' 'नेह नानास्ति किञ्चन' 'अथात आदेशो नेति नेति' इत्याद्याः श्रुतयः साक्षदेव मिथ्यात्वं प्रतिपादयन्ति । दृश्यत्वेन शुक्तिरजतादिवत् मिथ्यात्वानुमानाच्च ।

46. It cannot be the first. Because the Self cannot be accepted as having general and special aspects, is always shining and has no similarity etc., it cannot be the locus or substratum of superimposition. Nor is the second alternative tenable. Because the non-self is accepted as illusory, admitting it as the basis of superimposition would lead to the "void-theory". Holding it, the non-self, to be real would lead to its being irremovable and therefore emancipation would be impossible. What is real can never be removed and scriptural statements like the following teach that it can be got rid of: "The knot of the heart is broken, all doubts are cut away and all actions are reduced to nothing when That is seen as the great and the small" (M.U. ii, 1,8); "knowing That only one goes beyond death"; "There is no other way to liberation" (Su. U. vii, 8, 1,13); The knower of the Self crosses sorrow" (Ch. U.vii 8, 1,13). These passages demonstrating that phenomenal existence can be got rid of by knowledge suggest that it (phenomenal existence) is illusory. *Sruti* statements like "One only without a second" (Ch. U.vi 1,2); "All other than this is mortal" (B.U. iv, 4,2) "Here there is no multiplicity or manifoldness at all (B.U. iv, 41,9)". "Now, therefore, the instruction is "Not this, not this" (B.U. ii, 3, 6), directly expound the illusoriness of the non-self. It can also be inferred through the cause, "being visible", like shell-silver.

४७. आत्माध्यस्ततयैवानात्मानि सिद्धे तत्रात्माध्यासः, अनात्माध्यासेन चात्मनो दोषसादृश्यादिसम्भवात् तत्र च अनात्माध्यास इत्यात्माश्रयादि-दोषप्रसङ्गाच्च । एतेन आत्मानात्माध्यासस्य अविद्यात्मकत्वाच्च विकल्पावसर इत्यपास्तम् ।

47. Again only after the non-self is established as superimposed¹⁵ on the self, can the Self be imposed on it; the imposition of the Self on the non-self would lead to the Self having similarity and the like defects of the non-self. If the self is imposed on the non-self, that would lead to the defect of self support etc. Thus the view has been refuted that there is no scope for the consideration of any alternative with reference to the superimposition of the self and non-self which is based on ignorance or nescience.

४८. स्वप्रकाशात्मानि अविद्याया अप्यनुपपत्तेः । तथा हि—साप्यध्यस्ता अनध्यस्ता वा ? तत्राद्ये कथं नात्माश्रयादिदोषप्रसङ्गः । अन्त्ये तस्यानुच्छेदात्

¹⁵ The idea of superimposition, *adhyāsa*, is basic to the understanding of *advaita*. That the ultimate truth is non-differentiated Being-Awareness-Bliss absolute, is proved by the proper understanding of *Sruti*, the only available guide to matters not susceptible of sensory verification. This could exclude all differentiation totally. But all of phenomenal experience is based on differentiation only. This persistently perceived difference has to be explained. The *advaitin* finds the only tenable explanation is that it is an appearance without reality superimposed on the absolute Reality of the infinite. Vide Note 19 on p. 29.

Here this explanation is being assailed by the method of admitting (for argument) that one part of the theory is correct and trying to prove the other part absurd. Granting that the Reality is absolute and undifferentiated, superimposition is, for that very reason, untenable and therefore, not the explanation of the experienced difference. That is the crux of the objection in paras 45 to 48 pp 23 to 26.

अनिर्मोक्षप्रसङ्गः । सर्वस्याध्यासमूलत्वे भ्रमप्रमादिव्यवस्था च न स्यात् । एकस्यैवात्मनः प्रमाणप्रमेयप्रमितिप्रमातृरूपता च विरुद्धा । अविरोधाभ्युपगमे वा सौगतमतापत्तिरिति ॥

48. It is not reasonable to admit the existence of ignorance in that Self which is self-luminous. Thus : Is that (ignorance) superimposed or not superimposed? In the first case how can falling into the error of self-locus or self-support be avoided?¹⁶ In the latter case, since it can never be destroyed or got rid of, emancipation would become impossible. If everything is based on superimposition only, the distinction between truth and error would cease (leading to utter confusion). To say that the one Self is at the same time the means of valid knowing, the object of such knowing, the form or mode of such knowing and such valid knowing itself, is self-contradictory. If it is accepted as non-contradictory, we would be admitting the view of the *Boudhdhas*.

४९. अत्रोच्यते—अहं मनुष्यः कर्ता भोक्तेत्यादिप्रतीतिस्तावत् सर्वजनसिद्धा सा च न स्मृतिः; अपरोक्षावभासत्वात् भेदाग्रहपूर्वकत्वाच्च । नापि प्रमा श्रुतियुक्तिबाधितत्वात् ।

49. Answer : Now we shall answer this : “I am a man, the doer (of work) and the enjoyer (of the result of it)” etc., this idea is commonly felt by all persons. This is not a memory because it is experienced directly without perception of the difference (between the substantive element ‘I’ and the predicative elements, man, doer, enjoyer etc). Nor is it valid knowing

¹⁶ Superimposition is caused by ignorance which itself is superimposition. This is the alleged defect of self-support, ‘*sāśryadosha*’. The *advaitin* overcomes the objection by making superimposition ‘*anādi*’, beginningless. See para 58 p. 31.

because it is sublated by the *śruti* and reasoning (which are the means of valid knowing).

५०. तथा च श्रुतयः 'योयं विज्ञानमयः प्राणेषु हृद्यन्तर्जोतिः पुरुषः' 'अयमात्मा ब्रह्म' 'सत्यं ज्ञानमनन्तं ब्रह्म' 'विज्ञानमानन्दं ब्रह्म' 'य आत्मा अपहतपाप्मा' 'यत्साक्षादपरीक्षात् ब्रह्म' 'य आत्मा सर्वान्तरः' 'योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति' 'स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति असङ्गो ह्ययं पुरुषः' इत्यद्या अकर्तृभोक्तपरमानन्दब्रम्हरूपतामात्मनो दर्शयन्ति ।

50. Thus the *śrutis* : "This person or spirit which has knowledge for its essence, the light within the heart." (B.U. iii, 4,7) "This Self is the Infinite" (B.U. ii, 5,19). "The Infinite is truth, knowledge, endless" (T.U. ii, 1,1). "The Self which is free from sin" (Ch. U. viii, 7,2). "That which is direct and immediate is the Infinite. That which is the Self that is inside all (else)" (B.U. iii, 4, 1). "Which goes beyond hunger and thirst, grief, fear and death" (B.U. iii, 5,1); "Whatever he may see there, He is not followed by it. This person is unattached" (B.U. iv, 1,15); and the like show that the Self is neither doer nor enjoyer and is essentially the Supreme Bliss, the Infinite.

५१. युक्तयश्च—विकारिणः परिच्छिन्नत्वेन अनात्मत्वापत्तेः । स्वेनैव स्वस्य ग्रहणे कर्तृकर्मविरोधात् दृग्दृश्यसम्बन्धानुपपत्तेः । भेदेनाभेदेन वा धर्मधर्मिभावानुपपत्तेश्च । ज्ञानानित्यत्वपक्षे तत्तद्व्यक्तिभेदध्वंसप्रागभावसमवायज्ञानत्वजात्याद्यभ्युपगमे गौरवात् एकत्वाभ्युपगमे च अतिलाववात् । घटज्ञानं पटज्ञानमित्युपाधिभेदपुरस्कारेणैव ज्ञानभेदप्रतीतेः । वस्तुतस्तु ज्ञानं ज्ञानमित्येकस्वरूपावगमात् । तदुत्पत्तिविनाशप्रतीत्योश्च अवश्यकल्प्यविषयसंबन्धविषयतयाप्युपपत्तेः ।

51. Reasoning is : Anything that is subject to change, being limited, has to be non-self. Because of the contradiction in one being both the subject and the

object of any act, knowing oneself is not reasonable. The relation between sight and the object seen cannot be reasonably explained. The attributive-substantive relation cannot be reasonably understood as one of difference or non-difference. If knowledge is held to be transient (non-eternal), the various individual units of knowledge, their non-existence-mutual, through destruction and before origination, inherence, a universal of knowledgeness, have all to be admitted making for a great complication. Holding knowledge to be one leads to great simplicity; ideas of different objects like "knowledge of a pot", "knowledge of a cloth" etc., being accounted for by the association of different temporary adjuncts. Because knowledge by itself is always understood uniformly as knowledge only. Ideas regarding its origination and destruction can be reasonably explained by its relation with objects that have to be constructed necessarily.

५४. उपाधिपरामर्शमन्तरेण स्वत एव घटात् घटान्तरस्य भेदप्रतीतेः तत्प्रति वन्दीग्रहासम्भवात् ।

52. Objection :—Because each pot is perceived by itself as different from another without reference to any differentiating temporary adjuncts and there is no possibility of perceiving any obstruction to it (why should we not assume each knowledge as a distinct, transient unit?)

५३. आकाशकालदिशामपि नानात्वापत्तेश्च ।

53. Answer :—(In that case) space, time and direction will have to be accepted as manifold.¹⁷

¹⁷ In the view of the *Naiyāyika*, who has raised the objection, these categories are single, not manifold. His objection would affect his own thesis adversely and is therefore invalid.

५४. कतृत्वादेर्वास्तवत्वे अनिमोक्षप्रसङ्गात् । स्वप्रकाशानभ्युपगमे च जगदान्ध्यप्रसङ्गात् । परमप्रेमास्पदत्वेन च तस्यानन्दरूपत्वात् । निर्धर्मकनित्यस्वप्रकाशसुखात्मक एवात्मेत्यद्याः ।

54. If doership etc., should be real, liberation would become impossible. If self-luminosity is not admitted for the Self the real world would become dark, impossible to apprehend. The Self, being the ultimate goal of supreme Love, is Bliss. Thus the Self is, without predicates, self-luminous bliss; and reasons of the same kind.

५५. तस्मात् परिशेषात् भ्रान्तिरियमिति स्थिते तत्कारणमपि योग्यं किञ्चित्कल्पनीयम् । कल्पयमानं च तत् अद्वितीयात्मानि अध्यस्ततयैव धर्मिग्राहकमानेन सिध्यतीति । न जानामीतिसाक्षिप्रतीति सिद्धमनिर्वाच्यमज्ञानमेव तत् ।

55. Therefore by elimination,¹⁸ this (the phenomenal world of objects) must be an illusion. This having been established, a proper reason for this has to be constructed.¹⁹ It can be constructed in the non-dual

¹⁸ Any idea, *pratīti*, that occurs must necessarily be (a) a memory (b) a valid knowing or (c) an illusion. It has been shown that the basis of all the business which we call life cannot be classed as memory or as valid knowing. Therefore it can be only illusion. When all but one of several possibilities are eliminated the remaining one must be accepted as the only possible solution. That is the reasoning “by elimination”, ‘*pāriseshya nyāya*’.

¹⁹ It is important to remember this point. That the whole mass of thought regarding superimposition and its cause is ‘*kalpanā*’, a construction i.e. it is a hypothesis constructed to account for the perceived difference and multiplicity. And the construction is to be done in such a way as to satisfy all possible objections and to make it plausible from every point of view. This is also the reason for the difference of view among the post-*śāṅkara* *advaitins* on the details of the construction. But the

Self only as a superimposition which causes the perception of the substantiative (with the predication of otherness). It is experienced and perceived through the idea, "I do not know", which is of the witness-consciousness. It is therefore only ignorance and indefinable.

५६. न चेदमभावरूपम्; ज्ञानस्य नित्यत्वेन तदभावानुपपत्तेरित्युक्तत्वात् ।
धर्मिप्रतियोगिज्ञानाभ्यां च व्याघातापत्तेः ।

56. Nor is it negative (as the non-existence of knowledge,) in nature. Because knowledge is eternal and its non-existence cannot be accepted. Also because denial of the knowledge and of oneself (as the locus thereof) would involve a contradiction with reference to both the locus and the counter-correlate of the negation.²⁰

५७. नापि भ्रमसंशयतत्संस्कारपरंपरारूपं, अपरोक्षत्वात् । अतीतानागतभ्रम
संशयतत्संस्काराणां च अपरोक्षत्वेन ज्ञातुमशक्यत्वात् ।

Nor is it a continuous series of mistaken knowings or doubt and the continuation of either

variation in detail does not vitiate the main thesis as explained in this text later in the paras 74-79. Much of the confusion that appears to occur can be avoided if this is clearly kept in mind and the tendency to think of and argue about it as if it is real is vigilantly avoided. Vide pages 40-42 where the attack on the validity of the main advaitic thesis on the ground of the conflicts and contradictions among the later thinkers is answered.

²⁰ The idea, "I do not know" does itself involve the knowing of 'I' as the locus of the ignorance and some knowing about the entity x, because no denial is possible without knowing the denied entity. If the ignorance implied by 'do not know' is taken as absence of knowledge the idea would be self-contradictory. It can make sense if it refers to some positive ignorance and not to just the non-existence of the knowledge.

through memory; because of its immediacy. Mistaken knowing and doubt which are past or not yet apprehended can never be experienced as immediate.

५८. आवरणात्मकत्वात्प्रमोपादानत्वाच्च । आत्मनो निर्विकारत्वात् । अन्तःकरणादेश्च तज्जन्यत्वात् । ‘देवात्मशक्तिं स्वगुणोर्निगूढां’ इति गुणवत्त्व-
श्रुतेश्च । ‘मायां तु प्रकृतिं विन्द्यान्मायिनं तु महेश्वरम्’ ‘इन्द्रो मायाभिः
पुरुरूप ईयते’ ‘अनृतेन हि प्रत्यूढाः’ ‘नीहारेण प्रावृता’ ‘भूयश्चान्ते विश्व-
मायानिवृत्तिः’ इत्यादिश्रुतिभ्यश्च मायाविद्यानिर्वाच्यमनृतं तत्त्वज्ञाननिवर्त्यं च
अज्ञानमेव स्वपराध्यासे कारणम् । न चात्माश्रयादिदोषप्रसङ्गः । अनादित्वेन
तन्निरासात् । अनादित्वेनोत्पत्त्यभावात् स्वप्रकाशात्मन एव तज्ज्ञप्तिरूपत्वात् ।
तेनाज्ञानाध्यासविशिष्टचैतन्ये अहङ्काराध्यासः । तद्विशिष्टे कामसङ्कल्पादीनां
अहङ्कारधर्माणां च काणत्वबधिरत्वक्लीबत्वादीनामध्यासः । इन्द्रियाणां तु
परोक्षत्वान्नापरोक्षधर्म्यध्यास इति सिद्धान्तः ।

58. It is also the cause of mistake, being of the nature of a covering or veil. The Self is unchanging and therefore cannot be the cause of a mistake. The mind etc., are products of ignorance. The scripture tells us that it is composed of the three gunas. “The power of the Divine Self composed of the three qualities”; (S.U.i,3). “Know *prakṛiti* to be *maya* (illusion) and the supreme Lord as the possessor of *maya*” (S.U. iv, 10). “The Lord is seen in many forms because of His illusory powers” (B.U. ii, 5, 19). “(They do not know the truth about themselves), being covered by falsehood” (Ch. U. viii, 3, 2); “(You do not know the Self which created all these creatures,) being surrounded by mist” T.S. iv, 6, 2, 2); “Again, at the end, there is total removal of all illusion” (S.U. i, 10) Because of such scriptural statements also, this ignorance is illusory, indefinable, untrue and removable or destructible by knowledge of the truth. It is also the cause of its own and all other superimposition. There is no

possibility of defects like being its own locus, as that has been refuted by accepting it as without a beginning. Because it is beginningless, it has no origination. The self-luminous Atman is also self-awareness. Thus there is superimposition of the ego on oneness qualified by superimposition of ignorance. And on such awareness further qualified by the superimposed ego there is the superimposition of the attributes of the ego like desire, will etc., and of the attributes of the faculties like lameness, deafness, impotence etc. Because the faculties are mediate,²¹ they are not superimposed on the immediate substantive. Such is the final view.

५९. तद्विशिष्टे स्थूलदेहाध्यासो धर्मिपुरस्कारेणैवाहं मनुष्य इत्याद्याकारः, न तु स्वरूपतः अहं देह इत्यध्यासः. तथा प्रतीत्यभावात् । तद्विशिष्टे च स्थौल्यादीनां तद्विशिष्टे च बाह्यानां पुत्रभार्यादीनां साकल्यवैकल्यादिधर्माध्यासः ।

59. On that (the awareness) so qualified (by the superimposition of ignorance, the mind, its functions, the functions of the faculties,) the gross body is superimposed, through its attributes, such as "I am a man"; and not in its true form, "I am the body". That idea ("I am the body") is not directly perceived or known. On that again, thus (further) qualified are imposed the attributes of the body such as stoutness and the like. And on the same thus further qualified are

²¹ The ideas of the faculties or senses are in the forms "I have the eyes", "I have the ears" etc., not as "I am the eye" or "I am the ear". Therefore they are not directly superimposed on the qualified consciousness but indirectly as possessions. But the attributes of the faculties are directly superimposed on the qualified consciousness in the form, "I am blind", "I am deaf" etc.

superimposed the attributes, like being whole or deficient, of persons like the son, the wife and such others.

६०. एवं चैतन्यस्याप्पहङ्गारादिषु देहपर्यन्तेष्वध्यासः संसर्गितः । अध्यासव्यवधानतारतम्याच्च प्रैमतारतम्यम् । तदुक्तं वार्तिकामृते—

वित्तामुत्रः प्रियः पुत्रात् पिण्डः पिण्डात्तथेन्द्रियम् ।

इन्द्रियेभ्यः प्रियः प्राणः प्राणादात्मा परः प्रियः ॥

इति । पिण्डः स्थूलशरीरम् । प्राणः अन्तःकरणम् । देहापेक्षया च इन्द्रियाणां प्रियत्वं शस्त्रवृष्ट्यादिधारापाते चक्षुरादीनां मीलनदर्शनात् अनुभवसिद्धम् ।

60. In the same manner, the awareness is superimposed on the (the objects like) ego and down to the body by association. The gradation of love varies with the proximity or remoteness of the superimposition. This has been stated in the nectar-like *Vārtika*: “The son is dearer than wealth, the body is dearer than the son, the faculty is dearer than the body, life is dearer than the faculties and more than the faculties, the Self is supremely dear”. The body means the gross body ; ‘life’ means the inner instrument, the mind. That the faculties are dearer than the body is proved by the experience of closing the eyes etc., when it is likely to be hit by a weapon or by rain and such others.

६१. तेनान्योन्याध्यासात् चिदाचिदग्रन्थिरूपोऽध्यासः । एकतरस्याध्यासाङ्गीकारे अन्यतरस्याभानप्रसङ्गात् अध्यस्तस्वैव भ्रमे भाननियमात् । इमे रङ्गरजते इति समूहालम्बनवत् अवश्यामितरेतराध्यासः ।

61. Thus, by this mutual superimposition, we have the knotting together of truth and untruth. If the superimposition of one only is admitted there is the possibility of the other not being perceived ; the rule being that in illusion only that is perceived which is

superimposed. The perception is like the perception of a group of objects like “these are colour and silver”. So (the acceptance of) mutual superimposition is unavoidable.

६२. सर्वबाधावधिभूतचैतन्यपरिशेषेण च न शून्यवादापत्तिः, सत्यानृत-सम्भेदावभासत्वादध्यासस्य । तस्मात्पूर्वपूर्वाध्यासमूल एवायमुत्तरोत्तरोऽह-ङ्कराध्यासः बीजाङ्कुरवदनादिः । अविद्याध्यासश्च एक एवानादिः ॥

62. Because pure consciousness remains as the limit of all negation or sublation, there is no possibility of ending up in the ‘void theory’. Superimposition is just the appearance of mixing up truth and untruth. Therefore each subsequent superimposition of the ego is based on an earlier superimposition and (the whole series) is without a beginning like the seed-sprout series. The superimposition of ignorance, however, is only one and also without beginning.

६३. ननु अध्यासस्य अनादित्वे ‘स्मृतिरूपः परत्र पूर्वदृष्टावभासोऽध्यासः’ इति वदता भाष्यकारेण स्मृतिरूपत्वेन संस्कारजन्यत्वमुक्तं विरुध्येतेति चेत् ।

63. Objection :—But the author of the *Bhasya*, Sri Śankara, has stated that superimposition is the appearance elsewhere of something seen earlier and it is like memory. Does it (the acceptance of superimposition as beginningless) not contradict his view which requires its origination, as a memory, in the impression of an experience?

६४. न । कार्याध्यासाभिप्रायत्वात्तस्य । परत्र पराभास इति एतावन्मात्रस्यैव उभयानुगतस्य लक्षणत्वात् । यद्वा—‘सत्यानृते मिथुनीकृत्य’ इति भाष्य-वचनात् सत्यमिथ्यावस्तुसम्भेदावभासोऽध्यास इत्येव सिद्धान्तलक्षणम् । तेन कारणाध्यासेऽपि न लक्षणाव्याप्तिः । कार्याध्यासस्य च प्रवाहरूपेण बीजाङ्कुर-वदनादित्वाभिधनान्न कोऽपि दोषः ।

64. Answer :—It does not. Because he had in view only the resultant or produced superimposition while

making the statement. The (more-precise) definition is therefore as, “the appearance of something else elsewhere” and this would cover both cases (causal and resultant). Or because of the statement in the *Bhāṣya*, “Mixing up truth and untruth” the finally established definition would be “The apparent mixing up of truth and untruth is superimposition”. The causal superimposition would not fall outside this definition; nor would there be any flaw in describing resultant superimposition as without beginning like the seed-sprout series.

६५. एवमध्यासे सिद्धे एकस्यात्मनो जीवेश्वरादिव्यवस्था मानमेयादिप्रति-
कर्मव्यवस्था च उपपद्यते । तथा हि—आज्ञानोपहित आत्मा अज्ञानतादा-
त्म्यापन्नः स्वचिदाभासाविवेकादन्तर्यामी साक्षी जगत्कारणमिति च कथ्यते ।
बुद्ध्युपहितश्च तत्तादात्म्यापन्नः स्वचिदाभासाविवेकः जीवः कर्ता भोक्ता प्रमाता
इति च कथ्यते इति वार्तिककारपादाः ।

65. Superimposition having been established in this manner, the organised distinctions in the one Self as God and man, and in consciousness as the means of knowing and the object known can be reasonably understood. Thus: The Self with ignorance for an adjunct²² is called the witness, the cause of the world and the Lord through non-discrimination from the appearance of its consciousness which has become identified with ignorance. But with the mind for an

²² According to the ‘*Nyāyiratnāvalī*’ having an adjunct is being reflected in it and the non-discrimination is between the reflection and the infusion of the consciousness which is also present in the adjunct. Of course, the non-discrimination is by the Jiva, the individual soul. The whole explanation is from the point of view of that soul, trying to account for its (apparent) sense of separation from the absolute pure consciousness.

adjunct it is called the soul, the doer, the enjoyer, the cogniser, also through non-discrimination from the appearance of consciousness which has become identified with the mind. This is the view of the revered author of the *Vārtika*.

६६. प्रतिदेहं च बुद्धीनां भिन्नत्वात् तच्चिदाभासभेदेन तत् अविविक्तं चैतन्यमपि भिन्नं इति प्रतीयते । अज्ञानस्य तु सर्वत्राभिन्नत्वात् तद्वत्तच्चिदाभासभेदाभावात् तदविविक्तसाक्षिचैतन्यस्य न कदाचिदपि भेदभानं इति । अस्मिंश्च पक्षे तत्त्वमादिपदे जहल्लक्षणैव साभासस्योपाधेः वाच्यार्थस्य हानात् आभासस्यापि जडाजडविलक्षणत्वेन अनिर्वचनीयत्वात् । तदुक्तं संक्षेपशरीरके—

साभासाज्ञानवाची यदि भवति पुनर्ब्रह्मशब्दस्तथाहं
शब्दोऽहङ्कारवाची भवति तु जहती लक्षणा तत्र पक्षे ॥

इति ।

66. Because the mind is different in each body, the reflection of consciousness in each mind is also different and pure consciousness not understood as distinct from the reflection is seen as if it is different in each mind also. Because ignorance is the same everywhere and there is thus no difference in consciousness within it, the witness-consciousness, seen as not distinct from it, never appears to be many or various. In this view, the implied meaning of the words 'That' and 'thou' is obtained by the process of abandoning only ; because the temporary adjunct and the reflection therein are given up (in the case of both the words). The appearance also, being neither insentient nor sentient is indefinable. Thus it has been said in the '*Sankshepa Śārīraka*' : " If the word for the Infinite should (explicitly) mean the ignorance and the reflection therein, then the word 'I'

would mean the ego. In that case the implied meaning is got by abandoning.” (S.S. i, 269).

६७. न चाभासस्यैव बद्धत्वात् केवलचैतन्यस्य च मुक्तत्वात् बन्धमोक्षयोः वैयधिकरण्यात् स्वनाशार्थं प्रवृत्त्यनुपपत्तिश्चेति वाच्यम् । केवलचैतन्यस्यैव आभासद्वारा बद्धत्वाभ्युपगमात् । तदुक्तं वार्तिककारपादैः—

अयमेव हि नौऽनर्थो यत्संसार्यात्मादर्शनम् ।

इति । तेन शुद्धचैतन्यस्याभास एव बन्धः तन्निवृत्तिश्च मोक्ष इति न किञ्चिदसमञ्जसम् ।

67. Objection:—Since only the reflection is in bondage and pure consciousness is free, bondage and freedom have different loci (and so do not refer to the same entity); and it is unreasonable to expect anyone to engage in self-destruction.

Answer:—This cannot be said. The admitted position is that it is pure consciousness itself that is bound as reflected. This has been stated by the revered author of the *Vārtika* : “This alone we consider as disastrous that the Self is seen as subject to *samsāra*.” Thus of pure consciousness the reflection itself is bondage and getting rid of it is liberation; and there is nothing inconsistent or inexplicable.

६८. अथवा—आभासाविविक्तं चैतन्यमपि तत्त्वमस्यादिवाच्यं, तेन वाच्यैकदेशस्यात्यागात् अस्मिन्नपि पक्षे जहदजहल्लक्षणेति न कोपि दोषः । अयमेव पक्ष आभासावाद इति गीयते ।

68. Or consciousness non-distinct from its appearance (in ignorance and the mind respectively) is the expressed meaning of the words, ‘That’ and ‘thou’. In this case (the identity is understood) by abandoning a part of the (expressed) meaning of each. This is the method of partial abandonment. Thus there is no flaw. This view is called the ‘*Ābhāsavāda*’, the appearance view.

६९. अज्ञानोपहितं बिम्बचैतन्यं ईश्वरः, अन्तःकरणतत्संस्कारावच्छिन्नाज्ञान-
प्रतिबिम्बितं चैतन्यं जीव इति विवरणकाराः।

69. Consciousness with the adjunct of ignorance is the Lord, the Ruler. It is the object (that is reflected). The reflection of this in ignorance determined by the mind and its impressions is the individual self. This is the view of the author of the *Vivaraṇa*.

७०. अज्ञानोपहितं चैतन्यं ईश्वरः, बुद्धिप्रतिबिम्बितं चैतन्यं जीवः, अज्ञानो-
पहितं तु बिम्बचैतन्यं शुद्धमिति संक्षेपशारीरककाराः।

70. Consciousness with ignorance for an adjunct is the Ruler. Consciousness reflected in the (individual) mind is the individual soul. The prototype consciousness, Consciousness as the object reflected is pure, though it has ignorance for the adjunct (and is reflected in it). This is the view of the author of the '*Sankshepa-Sārīraka*'.

७१. अनयोश्च पक्षयोः बुद्धिभेदात् जीवनानात्वम् । प्रतिबिम्बस्य च पार-
मर्थिकत्वात् जहदजहल्लक्षणैव तत्त्वमादिपदेषु । इममेव प्रतिबिम्बवादमा-
चक्षते ।

71. In these views there is multiplicity of individual selves because of the multiplicity of minds. Because of the reality²³ of the image, in (understanding) the words, 'That' and 'thou', the method of partial abandonment is to be adopted. This is called the 'Reflection view', '*Pratibimbavada*'.

७२. अज्ञानविषयीकृतचैतन्यं ईश्वरः, अज्ञानाश्रयीभूतं च जीव इति
वाचस्पतिमिश्राः । अस्मिंश्च पक्षे अज्ञाननानात्वात् जीवनानात्वम्; प्रतिजीवं च
प्रपञ्चभेदः, जीवस्यैव स्वाज्ञानोपहिततया जगदुपादानत्वात्, प्रत्यभिज्ञा

²³ According to the *Pratibimba Vada*, the reflected image is, in essence, not other than the prototype and is, therefore, as real as the prototype.

चातिसादृश्यात्, ईश्वरस्य च सप्रपञ्चजीवाविद्याधिष्ठानत्वेन कारणतोपचारात् इति । अयमेव चावच्छेदवादः ।

72. Vācaspati Miśra holds that consciousness as the object of ignorance is God ; as the locus of ignorance it is the individual soul. In this view, the multiplicity of ignorance accounts for the multiplicity of the individual souls because the individual soul with its own ignorance as the adjunct is the substantial cause of the world. Recognition is through very great similarity. God, the Lord, is only the locus or basis of all worlds, the individual souls and ignorance and attribution to Him of being the cause of the word is by courtesy only. This is the 'determination or delimitation view' the '*avaccheda-vāda*'.

७२. अज्ञानोपहितं बिम्बचैतन्यं ईश्वरः, अज्ञानप्रतिबिम्बतं चैतन्यं जीव इति वा, अज्ञानानुपहितं शुद्धचैतन्यं ईश्वरः अज्ञानोपहितं जीव इति वा मुख्यो वेदान्तसिद्धान्त एकजीववादाख्यः । इयमेव दृष्टिसृष्टिवादमाचक्षते । अस्मिंश्च पक्षे जीवस्स्वाज्ञानवशात् जगदुपादानं निमित्तं च, सर्वं प्रातीतिकं देहभेदाच्च जीवभेदभ्रान्तिः 'एकस्यैव च स्वकल्पितगुरुशास्त्राद्युपबृंहितश्रवणमननादिदार्यादात्मसाक्षात्कारे सति मोक्षः । शुकादीनां च मोक्षश्रवणं तु अर्थवादः । महावाक्ये च तत्पदमनन्तसत्यादिपदवदज्ञानानुपहितचैतन्यस्य लक्षणयोपस्थापकम् । इत्याद्य अवान्तरभेदाः स्वयमूहनीयाः ॥

73. Objection :—Prototype consciousness with ignorance for an adjunct is God ; Consciousness reflected in ignorance is the soul ; or pure Consciousness without the adjunct of ignorance is God and with the adjunct of ignorance, it is soul. This is the principal teaching of the *Vedānta*. It is called the 'one soul view'. This is also called 'the view or theory of creation by seeing'. In this view, the soul itself controlled by its own ignorance is both the substantial and intelligent cause of the world. All that is seen is only ideal

(ideas). The illusion of different souls is due to the different bodies. When this one soul directly perceives itself by means of the conviction got through the preceptor and the scriptures which are its own constructions, it is free. What is heard about the emancipation of Suka and others is said in praise (of the values represent they). In the great statement the word 'That' raises the meaning of the Infinite without any adjuncts even as also (do) the words like. 'Truth', 'endless' Such internal distinctions are to be understood by oneself.

७४. ननु वस्तुनि विकल्पासम्भवात् कथं परस्परविरुद्धमतप्रामाण्यम् । तस्मात् किं अत्र हेयं ? किं उपादेयं ? इति चेत्—

74. Objection :—But since there can be no difference of views about the existent, how can we accept the validity of these contradictory views? So, among these which is to be accepted and which is to be rejected ?

७५. न, क एवमाह वस्तुनि विकल्पो न सम्भवतीति, स्थाणुर्वा पुरुषो वा राक्षसो वेत्यादिविकल्पस्य वस्तुन्यपि दर्शनात् ।

75. Answer:—It is not so. Whoever said that there can be no difference of views about the existent; because the doubt, "Is it a post, man or a demon?", is seen to occur about an existing thing. [All such imaginations arising in the mind of a person are not real.]

७६. अतात्त्विकी सा कल्पना पुरुषबुद्धिमात्रप्रभवा, इयं तु शास्त्रीया जीवे-
श्वरविभागादिव्यवस्था इति चेत् ।

76. Objection :—That is unreal imagination arising in a person's mind. But this (difference of views, I am talking about) is the settlement of ideas regarding the

individual soul, God and the like, according to the teaching of the scriptures.

७७. नूनं अतिमेधावी भवान् । अद्वितीयात्मातत्त्वं हि प्रधानं फलवत्त्वात् अज्ञातत्वाच्च प्रमेयं शास्त्रस्य । जीवेश्वरविभागादिकल्पनास्तु पुरुषबुद्धिप्रभवा अपिशिखेणानूद्यन्ते । तत्त्वज्ञानोपयोगित्वात् 'फलवत्साभिधावफलं तदङ्गम्' इति न्यायात् भ्रमसिद्धस्यापिश्रुत्यनुवादसम्भवात् । एतेन द्वैतज्ञानेन अद्वैतज्ञानस्य बाधो निरस्तः ।

77. Answer :—You are very clear indeed ! The main point of the scriptural teaching is the Reality of the Self, without a second, because that is purposeful and not known (otherwise). Constructions regarding the distinctions between God, soul, etc., are repeated by the scripture, though they arise only in the mind of persons, because they are useful in understanding the essence or truth. In accordance with the (established) principle, "In the presence of the purposeful, the unpurposeful is (to be accepted as) helping it", it is possible for the scriptures to repeat information regarding even what is proved only within illusion. By this, the sublation of non-dual knowledge by knowledge of duality is refuted.²⁴

७८. घटादिद्वैतज्ञानस्यापि अद्वैतसन्मात्रांशे अज्ञाते प्रामाण्याभ्युपगमाच्च । ज्ञानाज्ञानयोस्समानाश्रयविषयत्वनियमात् । जडे च प्रमाणप्रयोजनाभावेनाज्ञानानभ्युपगमात् तदवच्छिन्नचैतन्याज्ञानादेव तत्राप्यज्ञानव्यवहारोपपत्तेः । सर्वप्रमाणां अज्ञातज्ञापकत्वेनैव प्रामाण्यात् । अन्यथा स्मृतेरपि तदापत्तिरिति । एवं वेदान्तेषु सर्वत्रैवंविधविरोधे अयमेव परिहारः । तदाहुः वार्तिककारपादाः—

²⁴ Statements in the scriptures which may appear to convey knowing of duality are to be regarded as repetition of what is generally seen in the world, '*anuvāda*', and not as communication of an unsublated truth '*pramāṇa*'.

ययायया भवेत्पुंसो व्युत्पत्तिः प्रत्यगात्मनि ।

सासैव प्रक्रिया ज्ञेया साध्वी सा चानवस्थिता ॥

इति ।

78. Even the knowing of duality in a pot or such other is accepted as valid only in respect of the reality aspect which is (otherwise) unknown. Because of the rule that knowledge and ignorance have a common locus and object and as valid knowledge of the inert is purposeless, ignorance also cannot be accepted about it. Only ignorance of consciousness delimited by it (the inert object) can be reasonably accepted as what is called ignorance of it (the object). All means of valid knowing are valid only because they convey information of the unknown. Otherwise even memory could be that (a valid means of knowing).

In this way, wherever doubts arise in this scripture of *vedanta*, this is the method of solving them. That is why the revered author of the *Vārtika* has said, “By whichever method a person attains to knowledge of the inner Self, that method should be considered the good method—and it is not of any one form only”.

७९. श्रुतितात्पर्यविषयीभूतार्थविरुद्धं च हेयमेवेति शतश उद्धोषितमस्माभिः । तस्मान्न किञ्चिदेतत् ।

79. We have also declared hundreds of times that whatever is opposed to the content of the purport of the scripture should be discarded. Therefore this (difference in the method of understanding the state-means of the Scriptures) is nothing.

८०. तदेव जीवस्योपाधिनाभिभूतत्वात्मसारोपलब्धिः । परमेश्वरस्य तृपाधिवशिन्वात् सर्वज्ञत्वादिकमिति सम्यगुपपद्यते व्यवस्था ॥

80. Thus the individual soul, because he is overcome by the adjunct is seen to be involved in *samsāra*. But the Surpeme Lord has omniscience etc., because of his controlling the adjunct. This practical division stands well to reason.

८१. ननु भवत्वविद्यावशात् जीवेश्वरविभागव्यवस्था । मानमेयादिप्रति-
कर्मव्यवस्था तु कथमिति चेत् ।

81. Objection:— Let the distinction between God and soul be based on (the relation to) ignorance. How to account for the distinctions between the object of knowledge and valid methods of knowing and the like in every act (of thought)

८२. उच्यते—दृश्यत्वात् जडत्वात् विनाशित्वात् च परिच्छिन्नाप्यविद्या
अनिर्वचनीयत्वेन विचारासहा आवरणविक्षेपशक्तिद्वयवती सर्वगतं चिदात्मा-
नमावृणोति अङ्गुलिरिव नयनसन्निहिता सूर्यमण्डलम् । तत्र चक्षुष एवावरणे
अङ्गुलेरप्यभानप्रसङ्गात् ।

82. Answer:—It will be explained. Ignorance is deter-
mined or limited because it is an object, it is inert and it is liable to destruction. Yet, being indefinable it will not bear scrutiny. Having the two powers of veiling or obscuring and scattering,²⁴(a) it obscures the all-pervading consciousness-self, even as a finger held close to the eye hides the sun from view. When the eye itself is closed by the finger, even the finger is not seen.

८३. अधिष्ठानावरणमन्तरेण विक्षेपानुपपत्तेश्च । ततः सापूर्वपूर्वसंस्कार-
जीवकर्मप्रयुक्ता सती निखिलजगदाकारेण परिणमते । सा च स्वगतचिदा-

²⁴ (a) विक्षेप, *vikshepa* is generally translated as 'projection'. Though this conveys the idea of the otherness of the product it does not sufficiently emphasize the multiplicity. Therefore 'scattering' which emphasizes that aspect and is closer to the literal meaning of the original word is preferred.

भासद्वारा चित्तादात्म्यापन्नेति तत्कार्यमपि सर्वमाभासद्वारा चिदनुस्यूतमेव । तथा च चैतन्यस्य दीपवत्स्वसम्बद्धसर्वभासकत्वात् जगदुपादानचैतन्यं प्रमाणा-
पेक्षामन्तरेणैव सर्वदा सर्वं भासयत् सर्वज्ञं भवति । तेन न तत्र मानमेया-
दिव्यवस्था । किं तु जीवे, तस्य बुद्ध्यवच्छिन्नत्वेन परिच्छिन्नत्वात् । तेन चिदभि-
व्यक्तियोग्येन येनान्तःकरणेन यदा यत्सम्बद्धं भवति तदेव तदा तदवच्छिन्नो
जीवोऽनुभवतीति न साङ्ख्यप्रसङ्गः ॥

83. Scattering cannot be reasonably understood without obscuring the locus. Therefore this (igno-
rance) in union with the impression of the earlier
actions of the individual souls, transforms itself in
the form of the whole world. Because it has become
(apparently) identified with Consciousness through the
appearance of Consciousness in it, its product (the
world) also is continually associated with Conscious-
ness through the appearance of awareness. Because
Consciousness illumines everything in contact with it,
like light, the substantial cause of the world²⁵ is
always illumining everying even without the need
for valid means of knowing and so it is omniscient.
Therefore there is no distinction of knowing and
object of knowing in it.

But such distinction is found in the individual
soul ; because it is limited, being determined by the
mind. Whenever a particular soul is associated with
a particular mind fit to manifest consciousness, then,
that soul limited by that mind, gets experiences. So
there is no possibility of mixing up (of one another's
experiences).

²⁵ Pure Consciousness which has become identified with
ignorance through identification with the appearance of the
Consciousness in ignorance.

८४. एवमत्र प्रक्रिया—शरीरमध्ये स्थितः सर्वशरीरव्यापकः सत्त्वप्राधान्येन सूक्ष्मपञ्चभूतारब्धः अन्तःकरणाख्यः अविद्याविवर्तो दर्पणादिवदतिस्वच्छः नेत्रादिद्वारा निर्गत्य योग्यान् घटादीन् विषयान् व्याप्य तत्तत्कार्त्तव्यं भवति द्रुतताम्रादिवत् । तस्य च सौरालोकादिवत् झडित्येव सङ्कोचविकाससमुपपद्येते । स च सावयवत्वात् परिणममानो देहाभ्यन्तरे घटादौ च सम्यग्व्याप्य देहघटयोर्मध्येऽपि चक्षुर्वदविच्छिन्नो व्यवतिष्ठते । तत्र देहेऽन्तःकरणभागोऽहङ्काराख्यः कर्तेत्युच्यते । देहविषयमध्यवृत्तिदण्डायमानस्तद्भागः वृत्तिज्ञानाख्यः क्रियेत्युच्यते । विषयव्यापकस्तद्भागो विषयस्य ज्ञानकर्मत्वसंपादकमभिव्यक्तियोग्यत्वमित्युच्यते । तस्य च त्रिभागस्यान्तःकरणस्यातिस्वच्छत्वात् चैतन्यं तत्राभिव्यज्यते । तस्य चाभिव्यक्तस्य चैतन्यस्य एकत्वेऽप्यभिव्यञ्जकान्तःकरणभागभेदात् त्रिधा-व्यपदेशो भवति । कर्तृभागावच्छिन्नचिदंशः प्रमाता । क्रियाभागावच्छिन्नचिदंशः प्रमाणम् । विषयगताभिव्यक्तियोग्यत्वभागावच्छिन्नचिदंशः प्रमिति रिति । प्रमेयं तु विषयगतं ब्रह्मचैतन्यमेव अज्ञातम् । तदेव च ज्ञातं सत् फलम् ।

84. The method is this: What is called the inner instrument or the mind is an apparent transformation of ignorance. It is composed of the five subtle elements and because of the predominance of the quality of *Satva*, it is clear like a mirror. In each person it is stationed in the middle of the body and pervades the whole body. Going out through the eye etc., it pervades appropriate objects and assumes the form of such objects, as molten copper would. It is also capable of immediate contraction and expansion (i.e. of taking on the form of any object presented to it) like sunlight. Being composed of parts it is capable of transformation and fully pervades inside the body and the pot (or other object perceived) and also between the eye and the pot like vision when it is uninterrupted. The part of the mind inside the body is called "The doer or agent or ego". The part that stretches between the body and the

object is called the knowing function, the activity. The part that pervades the object and makes it an object of knowing is called “the ability to manifest”. Because of the great clarity of the mind, in its triple aspect, Consciousness manifests in it. Though Consciousness so manifesting is one, it is considered as having three parts. The part delimited by the ‘doer’ portion (of the mind) is the cogniser; the part delimited by the ‘function’ part is the means of knowing; the portion that is in the object and delimited by the ‘ability to manifest’ is called knowing. The object to be known is Brahman-consciousness itself which has become the object and is not yet known. The same (Brahman-consciousness as the object) when it is known is the result.

८५. अत्र च यस्मिन् पक्षे अन्तःकरणावच्छिन्नो जीवः, यस्मिंश्च पक्षे सर्वगतोऽसङ्गोऽविद्याप्रतिबिम्बो जीवः, तत्रोभयत्रापि प्रमातृचैतन्योपरगार्था विषयगतचैतन्यावरणभङ्गार्था चान्तःकरणवृत्तिः। यस्मिंश्च पक्षेऽविद्यावच्छिन्नः सर्वगतो जीवः आवृतः तस्मिन् पक्षे जीवस्यैव जगदुपादानत्वेन सर्वसंबद्धत्वात् आवरणभङ्गार्था वृत्तिरिति विवेकः ॥

85. In the view of the soul as (Consciousness) determined by the mind and also in the view of the soul as omnipresent and unattached and the reflection (of Consciousness) in ignorance, in both these views, the function of the mind is for making contact with Consciousness and breaking the veil (of ignorance) covering consciousness-as-object. In the view of the soul as omnipresent and covered by the limiting adjunct of ignorance, the soul itself being the substantial cause of the world and therefore, in contact with everything, the function of the mind is for the purpose of breaking the veil only. This is the difference.

८६. ननु चिदुपरागार्था वृत्तिरिति पक्षे स्वतोऽन्तःकरणसम्बद्धानां धर्माधर्मादीनां ब्रह्मणश्च वृत्तिमन्तरेणैव सर्वदा भानं स्यात् ।

86. Objection :—If the view is that a function of the mind is required for making contact with Consciousness, catagories like *dharma*, *adharma* and *Brahman* which are by themselves in constant contact with the mind should be constantly perceived even without such a function.

८७. न स्यात्, चैतन्यस्य तत्तदाकारत्वाभावात् । तदभावश्च स्वच्छेऽपि ब्रह्म चैतन्येआवरणात्, अनावृतेऽपिशुक्तिरजतादावस्वच्छत्वात्, धर्माधर्मादौ तु अस्वच्छत्वादावृत्तत्वाद्वा । तेन स्वच्छेऽप्यावृते प्रमाणवृत्त्या तदाकारता, अनावृतेऽप्यस्वच्छे शुक्तिरजतादौ अविद्यावृत्त्या तदाकारता, अनावृते स्वच्छे तु सुखदुःखादौ स्वत इति नान्तैःकरणसम्बन्धमात्रेण भानप्रसङ्गः ॥

87. Answer:—It cannot be. Because of the absence of the respective particular forms in Consciousness. The absence is due to the covering (by ignorance) in the case of Brahman-consciousness ; to non-clerity in the case of shell-silver and the like though there is no covering in these cases ; in the case of *dharma* and *adharma* to both non-clarity and covering. Therefore the mind (determined by which and reflected in or appearing in which pure consciousness has become the soul) takes different forms through different functions ; in the case of what is clear but covered (*Brahman*), by the function of valid knowledge ; in the case of what is not clear though uncovered, like the shell silver, by the function of ignorance ; in the case of what is uncovered and clear, like joy and sorrow by itself. Thus there is no possibility of any perception (arising) only by contact with the mind.

८८. ननु ब्रह्मणः कथमावरणम्, निरवद्यस्वप्रकाशत्वेन सर्वज्ञत्वात् ? ।

88. Objection :—Brahman is faultless, Self-luminous and omniscient. Therefore how can it be covered ?

८९. सत्यम् ; स्वसम्बद्धसर्वभासकतया सर्वज्ञमपि अन्तःकरणावच्छिन्नजीवा-
ज्ञानविषयतया आवृतमिति व्यपदेशात् । तस्मात् ब्रह्म जगदुपादानमिति
पक्षे चिदुपरागार्था आवरणभङ्गार्था च वृत्तिः । जीवोपादानत्वपक्षे तु
आवरणभङ्गर्थेवेति ॥

89. Answer:—True. It is no doubt all-knowing because it illumines everything that is associated with it. Yet, as the object of ignorance of the soul which is limited by the mind it is conceived as covered.

Therefore, in the view that Brahman is the substantial cause of the world, the function of the mind is for the purpose of making contact with Consciousness and for breaking the covering or veil. In the view of the soul as the substantial cause of the world, the function is only for breaking the cover.

९०. ननु एकेनैव घटादिज्ञानेनावरणस्य भङ्गे सद्यो मोक्षप्रसङ्गः अज्ञानस्यैकत्वात्
नानाज्ञानपक्षेऽप्येकस्य जीवस्यैकाज्ञानोपाधित्वात् ।

90. Objection :—When the veil (of ignorance) is destroyed in the process of knowing a pot (and the like), since there is only one ignorance, one should become immediately free. Even in the view of ignorance as many, one ignorance being the determinant or limiting adjunct of each soul, (such a soul should become free).

९१. न, उत्तेजकस्य मणेरिव वृत्त्या आवरणस्य अभिभवाङ्गीकारात् । तथा
च प्रमाणजन्यान्तःकरणवृत्त्यभावासहकृतमज्ञानं सति भात्यपि वस्तुति 'नास्ति
न भाति' इति प्रतीतिजननसमर्थमावरणमित्युच्यते । वृत्तौ जातायां तु
अवच्छेदकाभावात् विद्यमानमप्यविद्यमानसममेवेति न स्वकार्यसमर्थमज्ञानं;
तेनाभिभूतमित्युच्यते ॥

91. Answer:—No. Because we accept that the over-coming of the covering by the mind-function is like

that of the (cooling) gem by the aggravator. Thus: Ignorance, accompanied by the absence of the mind-function generated by the means of valid knowing, is able to create the ideas, 'It is not', 'It is not perceived' even about something actually existing and perceived. Such ignorance is called the covering or veil. When the function arises, even though ignorance is still there, it is as good as not being there and it is unable to produce its effect, because then the determining absence is not there. Then it is said to be overcome or defeated.

९२. ननु एवं सति ब्रह्मज्ञानेनाप्यविद्याया अनिवृत्तेरनिर्मोक्षप्रसङ्गः—

92. Objection:—If it is so, ignorance would not be removed even by the knowledge of the Infinite, by *Brahmajñāna*. And there would be no liberation at all.

९३. न, तत्त्वमस्यादिवाक्यार्थज्ञानादविद्यानिवृत्त्यभ्युपगमात् स्वविषयप्रमात्वे-
नैव अविद्यानिवर्तकत्वाभ्युपगमात् महावाक्यार्थज्ञानस्यैव अबाधितविषयतया
प्रमात्वात् । प्रत्यक्षादीनां तु बाधितविषयतया भ्रमत्वेऽपि व्यवहारसामर्थ्येन
प्रामाण्याभिमानात् । ज्ञानादज्ञाननिवृत्तेऽन्यत्रादर्शनं चाकिञ्चत्करम्, स्वानु-
भवसिद्धत्वात्, अन्यथाऽनुपपत्तेश्च सर्वतो बलवत्त्वात् । तदुक्तम्—

अन्यथानुपपत्तिश्चेदस्ति वस्तुप्रसाधिका ।

पिनष्ट्यदृष्टिवैमत्यं सैव सर्वबलाधिका ॥ इति ॥

93. Answer :—No. We accept that ignorance is removed by the knowledge arising from the statements. “That thou art” and the like. It is able to dispel ignorance because of being valid with reference to its own object. Only knowledge arising from the great statements is valid because its object is never sublated. The content of sensory perception and other means of knowing is liable to be sublated and such knowing

is invalid only. Yet, as it has a validity within phenomena, it is considered as valid only by courtesy. Therefore the fact that the total removal of ignorance by knowledge is not known in any other instance has no significance. This (removal of ignorance by knowledge arising from the proper understanding of the scriptural "great statements") is proved in one's own experience. Also because, that it cannot be understood otherwise²⁶ is more powerful than any other (means of knowing). Therefore it has been said : "If Reality is made clear (by a certain means) and cannot be known by any other means, the objection that it is not seen to function in any other instance is ground down ; and that (means) is the most powerful".

९४. अथ वा, मूलाज्ञानस्यैवावस्थाः अज्ञानानि घटादिविषयावरणानि । अज्ञानस्य ज्ञानप्रागभावस्थानीयत्वेन यावन्ति ज्ञानानि तावन्त्यज्ञानानीत्यभ्युपगमात् एकेन ज्ञानेन एकाज्ञानस्यैव नाशात् घटादिज्ञानेन आवरणनाशेऽपि न काचिदनुपपत्तिः ॥

94. Alternatively (another explanation is possible); Ignorances covering objects like a pot are states of a primal ignorance. Since ignorance is like the previous non-existence of knowing there is nothing unreasonable in accepting that there are as many ignorances as there are knowings.

९५. ननु अनुमानादिभिरावरणं निवर्तते न वा । आद्ये साक्षात्कारिभ्रमस्यापि शङ्कपीतत्वादेः श्वेतत्वाद्यनुमानादिना निवृत्तिप्रसङ्गः, अधिष्ठानाज्ञानोपादानकत्वेन भ्रमस्य तन्निवृत्तौ निवृत्तेः । दिङ्मोहादेश्च अनुमानादिना

²⁶ Sacriptural statements like "It shatters the knot of ignorance" (M.U. ii, I, 10), cannot be understood otherwise than by admitting that knowledge arising from the great statements dispells ignorance.

निवृत्तिप्रसङ्गः। यौक्तिकज्ञानेन च ब्रह्मणि अविद्यानिवृत्तेः साक्षात्कारार्थं श्रवणमननापेक्षा न स्यात्। द्वितीये च ब्रह्मादिव्यवहारो न स्यात्, प्रतिबन्धकस्य विद्यमानत्वात्।

95. Objection :—Is the covering removed by inference or is it not ?

In the first case, even the mistake rising from direct perception is liable to be removed by inference as the mistaken perception of yellowness in the cornch or of rotation of the directions is removed by the inference of whiteness and the like. Because, a mistake has ignorance of the object for its cause and when that (ignorance) is removed it is also removed. Thus the ignorance regarding Brahman can be removed by knowledge arising from reasoning and there is no need for the process of listening and other means, for realization. In the second case, even activity with regard to fire etc., would be impossible because there would be an obstruction.²⁷

९६. उच्यते, द्विविधमावरणम्, एकमसत्त्वापादकमन्तःकरणावच्छिन्नसाक्षिनिष्ठम्, अन्यदभानापादकं विषयावच्छिन्नब्रह्मचैतन्यनिष्ठम्, घटमहं न जानामीत्युभयावच्छेदानुभवात्। तत्राद्यं परोक्षापरोक्षसाधारणप्रमामात्रेण निवर्तते, अनुमितेऽपि ब्रह्मादौ नास्तीतिप्रतीत्यनुदयात्। द्वितीयं तु साक्षात्कारेणैव निवर्तते, यदाश्रयं यदाकारं ज्ञानं तदाश्रयं तदाकारमज्ञानं नाशयतीति नियमात्। परोक्षज्ञानस्य च इन्द्रियविषयसन्निकर्षाभावेन ज्ञातस्यान्तःकरणमात्राश्रयत्वात् अपरोक्षज्ञानस्यैव विषयव्यापारजन्यत्वेन विषयान्तःकरणोभयजन्यत्वेन तदुभयनिष्ठत्वात्। तदुक्तम्—

²⁷ If the covering of ignorance is not removed by inference and other means of valid knowing, one could not act on the certainty of the unseen fire inferred from seen smoke. But this is against experience as inference is seen to produce certainty of knowing leading to appropriate action.

परोक्षज्ञानतो नश्येत् असत्त्वावृत्तिहेतुता
अपरोक्षविया नश्येत् अभानावृत्तिहेतुता ॥ इति ॥

तेनानुमानादावसत्त्वावरणनाशात् तत्र तद्व्यवहारः । अभानावरणानिवृत्त्या
च न साक्षात्कारिभ्रमनिवृत्तिरिति ।

96. Answer :—It will be explained: Covering or veiling is of two kinds. One is stationed in the witness, delimited by the mind and produces the idea of non-existence. The other which produces the idea of non-perception is stationed in Brahman-consciousness delimited as the object. Because both these determinants are experienced in the idea, “I do not know the pot”. The first of these is removed by knowledge in general which may be mediate or immediate. Because the idea of non-existence does not arise in the case of fire and such others known even by inference which is mediate. The second one is removed by direct perception only. Because the rule is that knowing of a particular form (object) in a particular locus removes only ignorance of that particular form in that particular locus. In mediate knowledge, there is no contact of the faculty with the object and its station is, therefore, in the mind only; while direct knowing only, being generated by proximity of the object to the faculty is stationed in both the object and the mind. Therefore it is said, “By mediate knowing, the cause of the covering (in the form of the idea) of non-existence is destroyed, by immediate knowing the cause of covering (in the form of the idea of) non-perception is destroyed”. Thus, in inference and such means the covering in the form of non-existence is removed and so it is considered in that

way. By the removal of the covering of non-perception, the error of mistaken perception is not removed.

९७. तस्मात् निर्धर्मकस्याप्यात्मनोऽविद्ययान्तःकरणतादात्म्याध्यासात् तद्धर्म-
कर्तृत्वभोक्तृत्वाद्यध्यास उपपद्यते ॥

97. Therefore it is clear that though the Self is without any predication, yet, because of the superimposition on it of identity with ignorance and the mind, the mistaken predications of doership, enjoyership etc., are also superimposed on it.

९८. ननु त्वन्मते अनिर्वचनीयख्यात्यभ्युपगमात् ये कर्तृत्वादयोऽन्तःकरणधर्मा
आत्मन्यध्यस्यन्ते ते अनिर्वचनीयास्तत्रोत्पद्यन्त इति वाच्यम् । तथा च
व्यावहारिकप्रातीतिकभेदेन द्वेधावभासस्स्यात् ।

98. Objection:—In your view, since you accept the 'indefinable' theory (of erroneous perception), you have to say that the predicates of doership etc., which are superimposed on the self do originate there in an indefinable manner.²⁸ Thus there would be a difference between the practical and conceptual doer and enjoyer. So each should be perceived as twofold.

९९. न स्यात्, तादात्म्याभिमानेनाविवेकात्, सकलधर्मविशिष्टसैवान्तःकरण-
स्यात्मन्यध्यस्तत्वेन द्वाभावाद्वा । तस्मात् एकस्याप्यात्मन उपाधिभेदेन
प्रमात्रादिव्यवस्थोपपत्तेर्न सौगतमतापत्तिः, न वा विरोधः । अन्या अपि
व्यवस्थाः स्पष्टतरमुपरिष्टदुपपादयिष्यन्ते ।

99. Answer :—It cannot be so. Because of the feeling of identity they are not perceived as distinct. Or because the mind with all its attributes or predicates is superimposed as the Self, there is no duplication (of practical and conceptual doership and the like.) Thus as the one self is accepted differently as the knower and

²⁸ Advaitins have accepted the origination of the indefinable object seen in illusion. This objection and the answer to it are based on that admission.

the like, because of difference in the adjuncts, there is no possibility of ending up with the Buddhist theory (of the void). Other (practical) distinctions will be explained more clearly further on.

१००. तस्मात् ज्ञानरूपस्यात्मनः सुषुप्तावव्यभिचारित्वाद्देहेन्द्रियादीनां च व्यभिचारित्वात् दृश्यत्वाच्च तत्रतत्रात्मबुद्धिस्तेषां तेषां वादिनां भ्रान्तिरित्यौपनिषदं मतं प्रामाणिकमिति सिद्धम् । ॥ १ ॥

100. Because the Self as awareness does not vary even in deep sleep and the gross body, the faculties and the like, do vary, the ideas that these are the Self are only the delusions of the different disputants. This view of the *upanishads* has been established thus.

१०१. स्यादेतत्, आत्मनो निर्धर्मकत्वे प्रमात्रादिव्यवहारस्याध्यासमूलत्वेन 'ब्रह्मणो यजेत' इत्येवमादीनां शास्त्राणामप्रामाण्यप्रसङ्गः, अकर्तुरभोक्तुश्चात्मनः। वेदाप्रामाण्ये कुतो ब्रह्मसिद्धिरपि, तस्य तन्मात्रगम्यत्वात्, 'शास्त्रयोनित्वात्' इति न्यायात् । तथा च वेदप्रामाण्यार्थं प्रमातृत्वादिव्यवहारस्य सत्यत्वमभ्युपेयमित्याशङ्क्य ।

101. If this is so the doubt then arises: Since the Self is without attributes because the usage of being the knower is all based on superimposition, scriptural injunctions like, "The *Brāhmaṇa* shall sacrifice", would become invalid. The Self being the non-enjoyer and non-doer, no activity could be reasonably ascribed to him. If the scriptures should be invalid, how can the Infinite be proved? Because it can be understood only through them. The rule of reason also says, "Because the scriptures are His source" (B.S. i, i, 3) Therefore for securing validity to the scriptures, the usage of knower and the like should be accepted as real.

१०२. किं तत्त्वज्ञानात्पूर्वमप्रामाण्यमापाद्यते ? ऊर्ध्वं वा ? । तत्राद्ये सर्वेषां

प्रमाणानामविद्यावद्विषयत्वेन तद्वशायां बाधाभावान्निष्प्रत्यूहं प्रामाण्यम् ।
द्वितीये त्विष्टापत्तिरेवेत्याह—

न वर्णा न वर्णाश्रमाचारधर्माः
न मे धारणाध्यानयोगादयोऽपि
अनात्माश्रयाहम्ममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

102. The doubter is asked, “Is invalidity ascribed to the scriptures before the awareness of truth or after ? In the first case, since all means of knowing are meant for the ignorant, they are not sublated in that state and their validity is unquestioned. In the latter case, what is desired is achieved. So the *Ācārya* says:—

[Not the classes, not the practices nor the observance of the laws of conduct of the classes’ and the orders;

Not steadying the mind nor concentration nor Yoga and such others ; none of these is relevant to me. Because of discarding the superimposition of ‘ Me , and ‘ Mine ’ which are based on non-self.

Therefore, I am the one, the residue, *Siva*, the absolute.]

१०३. वर्णाः ब्राह्मणादयः । आश्रमाः ब्रह्मचर्यादयः । आचाराः स्नानशौचादयः । धर्माः ब्रह्मचर्यगुरुसेवादयः । अत्र द्वन्द्वद्वयगर्भषष्ठीतत्पुरुषेण वर्णानामाचारधर्माश्च आश्रमाणामप्याचारधर्माश्च लभ्यन्ते । धारणा ब्रह्माणि बाह्याविषयत्यागेन मनसस्स्थैर्यम् । ध्यानं परमात्मचिन्तनम् । योगश्चित्तवृत्तिनिरोधः । आदिशब्देन श्रवणमननादयो गृह्यन्ते । सर्वेषां ज्ञानोत्तरकाले असत्त्वे हेतुमाह—अनात्माश्रयाहंममाध्यासहानात् इति । अनात्मा आत्मविरोधिनी अविद्या तदाश्रयस्तदुपादानो योऽहङ्कारममकाराद्यध्यासस्तस्य मूलस्यापि तत्त्वज्ञानेन हानात् तत्प्रयुक्तवर्णाश्रमादिव्यवहारो नास्तीत्यर्थः ॥२॥

103. Classess, brahman-hood and the like. Orders of life,celibate studenship and the like. Practices,bathing,

clenliness and such. Observance of the laws of conduct, studying of scripture, celibacy, serving the teacher and such others. Because of the nature of the compound word, it means the practice and observance of the laws pertaining to the classess and the practices and observance of the laws pertaining to the orders of life. Steadying the mind, in the Infinite, by discarding all external objects. Concentration, thinking of the Supreme Self. Yoga, the total cessation of the mind-function. By the expression 'and such other's, listening, mentation and the like are understood. He states the reason for all these being non-existent after enlightenment. "Because of discarding 'I' and 'Mine' based on non-self." Non-self that which is opposed to Self, ignorance. The superimposition of the ideas of 'I' and 'Mine' is based on this ignorance i.e., it has ignorance for its substance. Even the root of this has been discarded through the knowledge of truth. Therefore the usage based on classes, orders and the like is not there (for the man of knowledge). This is the meaning.

१०४. वर्णाश्रमादिव्यवाहारस्य मिथ्याज्ञानमूलत्वेन मिथ्यात्वं द्रढयितुं तद्वयतिरिक्ते सुषुप्तौ तद्वयतिरेकमाह—

न माता पिता वा न देवा न लोकाः

न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।

सृष्टुमौ निरस्तातिशून्यात्मकत्वात्

तदोकीऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

To confirm the falsity of all this business (of living with all its division) of classes, orders and so on, because all these are rooted in illusory knowing, the *Ācārya* says :

[Not mother, not father, not the gods, not the worlds,
Not the scriptures, not the sacrifices, not the sacred places, they say,
in deep sleep. The total void is also denied ;
Therefore, I am the one, the residue, *Siva*, the absolute,]

१०१. माता जनकस्त्री । पिता जनकः पुमान् । देवा इन्द्रादय आराध्याः । लोकाः तदाराधनफलानि स्वर्गादीनि । वेदाः अलौकिकहिताहितसाधनता-प्रतिपादकानि ब्रह्मप्रतिपादकानि च प्रमाणवाक्यानि । यज्ञाः स्वर्गादिमाधनीभूता ज्योतिष्टोमादयः । तीर्थं यज्ञसाधनीभूतः कुरुक्षेत्रादिदेशः । एवं पापकर्मसाधनान्यप्युपलक्षणीयानि । सर्वेषां देहाभिमानमूलकत्वात्तदभावे स्वतस्सम्बन्धाभावादविद्यमानतेत्यर्थः ।

105. Mother, the female progenitor. Father, the male progenitor. The gods, Indra and others to be worshipped. Worlds, heaven and such other states of being, the result of such worship. Scriptures, statements that produce valid knowledge regarding the means of securing good and (avoiding) evil in other worlds and about the Infinite. Sacrifices, *Jyotishtoma* and such means of obtaining heaven. Sacred places *Kurukshetra* and such places prescribed for the performance of sacrifice. This includes also the means which cause demerit, evil or sin. All these are rooted in the identification with the body and so when that (identification) ceases they also cease to exist. That is the meaning.

१०६. तथा च सुषुप्तिं प्रकृत्य श्रुतिः—‘अत्र पितापिता मातामाता देवा अदेवा वेदा अवेदा यज्ञा अयज्ञा स्तेनोऽस्तेनो भवति भ्रूणहाभ्रूणहा चाण्डालोऽचाण्डालः पौलकसोऽपौलकसः श्रमणोऽश्रमणः तापसोऽतापसोऽनन्वागतं पुण्येन अनन्वागतं पापेन तीर्णो हि तदा सर्वान् शोकान् हृदयस्य भवति’ इत्याद्या अभिमानाभावे सर्वानर्थनिवृत्तिमनुवदन्ति ॥

106. Thus, the scripture says about deep sleep :

“ In this state the father becomes no father ; the mother, no mother ; the worlds, no worlds; the gods, no gods ; the sacriptides, no scriptures ; the sacrifices, no sacrifices. The thief becomes no thief, the murderer, no murderer; the *candala* no *candala*; the *pulkasa* is no *pulkasa*, the monk, no monk; the ascetic, no ascetic; unaccompanied by good, unaccompanied by evil; then he has crossed beyond all the sorrows of the heart”. (B.U. iv, 3, 22). They are speaking of the experiences of the removal of all grief and sorrow when identification is removed.

१०७. ननु सर्वव्यवहाराभावे शून्यतेव स्यात् ।

107. Objection :— In the absence of all activity it would be a total void.

१०८. नेत्याह, निरस्तातिशून्यात्मकत्वादिति । निरस्तं अतिशून्यात्मकत्वं यस्मात्तत्तथा । भावप्रधानो निर्देशः । तस्य सुषुप्तिसाधकत्वात्पुनरुत्थानानुपपत्तेश्च । ‘अविनाशी वा अरे अयमात्मा अनुच्छित्तिधर्मा’ ‘मात्रा-संसर्गस्त्वस्य भवति’ ‘यद्वैतत्र पश्यति पश्यन्वै तत्र पश्यति । न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यते अविनाशित्वात् न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्’ इत्यादिश्रुतिर्म्यश्च आत्मचैतन्यस्य न सुषुप्तौ शून्यतेत्यर्थः ।

108. Answer :—He says, ‘No’. Because the essence being a total void is also denied. It is such that total voidness is denied of it. This indicates the positive nature of existence. Because, though it, the void, can account for the state of deep sleep, it cannot reasonably explain the waking up again. “ Lo, this Self is indestructible, continuity is its nature. It has no contact with objects when it is not seeing. Even while continuing to (be able to) see, it does not see. There is never any loss of the ability of the seer to perceive because that (ability) is indestructible. There is no

second which it can see as other, separate from itself” (B.U. iv, 3, 23). From such scriptural statements it is clear that there is no voidness of the Self in deep sleep.

१०९. निराकृतमप्येतत्पुनरपि स्थूणानिखनन्यायेन निराक्रियते।

Though it (the voidness of the Self) has been refuted, it is refuted again on the analogy of the process of fixing a post.²⁹

११०. यद्वा, निरस्तमशनायाद्यतीत अद्वितीयमतिशून्यं यद्वह्य तदात्मकत्वात् । तथा च श्रुतिः—‘यदा वै पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति’ ‘तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरं’ इति । तेन जगत्कारणीभूतसर्वज्ञसर्वशक्तिपरिपूर्णानन्दबोधरूपेण ब्रह्मणा सहैकत्वादसंसार्येव जीव इति सिद्धम् ॥ ३ ॥

110. Another way of understanding the third line of the verse is : Denied, the non-dual of which hunger and the like have been denied because of its being beyond the predicates. Total void, the Infinite; being in essence one with it. Thus the scripture says, “When the person is said to sleep, then, by boy, he becomes one with Reality.” (Ch.U.vi, B, 1). “Even as a man who is embraced by a beloved woman does not know any other, outside or inside.” (B.U. iv, 3, 21). Because he is one with the Infinite which is the cause of the world, all-knowing, all-powerful, and perfect or total Bliss and Consciousness, therefore, the soul is not subject to *Samsāra*, the endless movement. This is thus established,

१११. एवं तावत्त्रिभिः श्लोकैः वादिविप्रतिपत्तिनिराकरणपूर्वकं त्वंपदार्थो

²⁹ While fixing a post it is repeatedly shaken to make sure that it is fixed firmly and each shaking makes the fixture more firm. This is the ‘*Sthūna-nikhanananyāya*’ the analogy of fixing the post.

निर्धारितः। सम्प्रति तत्पदार्थस्तथैव निर्धारणीयः। तत्र निराकार्या
वादिविप्रतिपत्तयः प्रदर्श्यन्ते।

111. Thus, by these three verses, the meaning of the word 'Thou' has been ascertained after refuting the contradictory views of the disputants. Now the meaning of the word 'That' has to be ascertained in the same way. So the contradictory views of the disputants which have to be refuted are being shown.

११२. ननु न ब्रह्मणा सह जीवस्यैक्यमुपपद्यते। तथा हि, सच्छब्दवाच्यं जगत्कारणं ब्रह्म 'सदेव सोम्येदमग्र आसीत्' इत्यादिवाक्येन प्रतिपादितम्। जगत्कारणं च प्रधानमचेतनमिति साङ्ग्याः।

112. Objection :—The oneness of the soul with the Infinite is not acceptable to reason. Thus: The Infinite, *Brahman*, is the cause of the world, expressed by the word 'Reality', in the sruti-statement, "My dear boy, in the beginning all this was Reality." (Ch. U. iv, 2, 1) But the *Sāṅkhyās* hold that the cause of the world is *pradhāna* which is insentient.

११३. पशुपतिरैव जगत्कारणम्, स च चेतनोऽपि जीवाद्भिन्नः स उपास्य एवेति पाशुपताः।

113. *Pasupati* (the Lord of creatures) only is the cause of the world. Though He is sentient, He is different from the individual soul and only to be worshipped (by the soul). This is the view of the *Pāsupatās*.

११४. भगवान् वासुदेव ईश्वरो जगत्कारणम्, तस्मादुत्पद्यते सङ्घर्षणाख्यो जीवः, तस्मात् मनः प्रद्युम्नः, ततोऽहङ्कारोऽनिरुद्धः। तेन कार्यत्वाज्जीवस्य तेन सह न ब्रह्मणो वासुदेवस्यात्यन्ताभेद इति पाञ्चरात्रिकाः।

114. The blessed *Vāsudeva*, the Lord, is the cause of the world. The soul called *Sankarashana* originates from Him; from that, the mind, *Pradyumna*; out of that again, the ego, *Aniruddha*. Therefore, since the soul is a product, it is totally different from the cause

Vāsudeva, the Infinite. This is the view of the *Pāñcharātrikās*.

११५. परिणामी नित्यस्सर्वज्ञो भिन्नाभिन्न इति जैनाः, त्रिदण्डिनश्च ।

115. That (God) is eternal and subject to transformation, omniscient, different and non-different (from the soul) is the view of the *Jainās* and the *Tridandins*.

११६. नास्ति सर्वज्ञत्वाद्युपेतं ब्रह्म, आम्नायस्य कियार्थपरत्वेन तत्र तात्पर्याभावात् । किंतु वाग्धेन्वादिवत्सर्वज्ञत्वादिदृष्ट्या जगत्कारणं परमाण्वादि जीवो वा उपास्य इति मीमांसकाः ।

116. The *mīmāṃsakas* hold that there is nothing like the Infinite, 'Brahman'. Because all scriptures have action for their purport, the scriptures do not have the purport (the non-dual, attributeless Infinite) that you ascribe to them. But like the statement, 'Speech is the Cow', and such others, (they have to be understood to ordain) the worship of either the atom and the like or the individual soul, as possessing omniscience and such qualities and as the cause of the world.

१२७. अस्ति नित्यज्ञानादिमानीश्वरः सर्वज्ञः पृथिव्यादिकार्यलिङ्गानुमितः, स च जीवाद्भिन्न एवेति तार्किकाः ।

118. There is the Lord, having attributes like eternal wisdom and all knowing who can be inferred from the products like the earth and such others. He is however, different from the individual soul; this is the view of the *tārkikās*, the logicians.

११८. क्षणिकस्सर्वज्ञ इति सौगताः ।

118. He is omniscient but endures for an instant only say the *Bauddhas*.

११९. क्लेशकर्मविपाकाशयैरपरामृष्टो नित्यज्ञानरूपः प्रधानांशसत्त्वगुणप्रतिफलिततया सर्वज्ञः संसारिपुरुषविलक्षण एवेति पातञ्जलाः ।

119. The followers of Patanjali hold that He is untouched by sorrow, activity and change, essentially

eternal knowledge, all knowing because of His being reflected in the quality of *satva*, which is a part of *pradhāna* and certainly different from the soul which is involved in *samsāra*.

१२०. अद्वतीयपरमानन्द एव ब्रह्म, तच्च जीवस्य वास्तवं स्वरूपं, मायया च सर्वज्ञत्वादिविशिष्टं जगत उपादानं निमित्तं चेति औपनिषदः ।

120. The followers of the *Upanishads* hold that the Infinite is non-dual supreme Bliss only. That is the real essence of the individual soul. Because of *Māyā* it has the attributes like omniscience and such others. It is both the substantial and the intelligent cause of the world,

१२१. एवं वादिविप्रतिपत्तिभिः सन्दिग्धे तत्पदार्थे औपनिषदपक्षस्य परिशेषेण तन्निर्णयायाह भगवान्—

न साङ्ख्यं न शैवं न तत् पाश्चरात्रं

न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

121. Thus, because of these conflicting views of the disputants, the true meaning of the word “That” is in doubt. To ascertain that (by refuting other views and showing that) the view of the *Upanishads* is the only one left, the Blessed Lord (Śankara) has said :

Not the *Sankhya*, not the *Saiva*, not the *Pāñcharātra* ;

Not the *Jaina*, not the view of the *Mīmāṃsakas* and others.

Because I am essence of the pure Self, experienced in a special manner,

I am the one, the residue *Siva*, the Absolute.

१२२. आदिशब्देनानुक्तानां सङ्ग्रहः । न तावदचेतनं जगदुपादानम्, 'तदैक्षत बहु स्यां प्रजायेय' इति ईक्षणपूर्वकसृष्टिश्रवणात् 'अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' इति च जीवात्मव्यपदेशात् यस्मिन्विज्ञाते सर्वमिदं विज्ञातं भवति' इति चैकविज्ञानेन सर्वविज्ञानप्रतिज्ञानात् प्रधानज्ञानेन च तदप्रकृतिकानां पुरुषाणां ज्ञातुमशक्यत्वात् । ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि' इति च तदभेदस्य नवकृत्व उपदेशात् 'तस्माद्वा एतस्मादात्मन आकाशास्सम्भूतः' इति च श्रुत्यन्तरात् अचेतनस्य जगत्कारणत्वे विचित्रर-
चनानुपपत्तेः प्रधानमहदादेरप्रामाणिकत्वाच्च न साङ्ख्यमतं साधु ।

122. The word "other" sums up all the views not specifically mentioned.

A non-sentient principle can not be the cause of the world. Scriptural statements like, "It thought, I shall become many, I shall multiply." (Ch.u. vi, 2, 3). "Having entered (into this creation) as the essence of this soul, I shall manifest names and forms", (Ch.u. vi, 3, 2) specifically mention that the individual soul is the self. There is the statement, "When That is known everything becomes known", (M.u.i, I, 3) which assures the knowing of all by knowing one ; and by knowing the *pradhāna*, the *purushas*, the units of intelligence which are of an entirely different character cannot be known. "All this has That for its essence, That is the Truth, That is the Self, That thou art O, Svetaketu." (Ch.u. vi, 8, 7) This instruction is repeated nine times. Another passage of the scripture says, "From this Self, space came into being." (T.u. ii, I, I.). If a non-sentient principle should be the cause of the world, the wonderful (and complex) creation cannot be reasonably understood. There is also no evidence for the existence of principles like *pradhāna* and *mahat*. Because of all these reasons the view of the *Sāṅkhya* is not tenable.

१२३. एवं पाशुपतमतं पाञ्चरात्रिकं जैनं च मतं श्रुतियुक्तिबाधितत्वादयुक्तम् ।
123. Likewise, the views of the *Saivas*, the *pāñcharātras* and the *jainas* are all contradicted by the scriptures and reason and are therefore untenable.

१२४. न च विधिशेषत्वाच्छ्रुतिर्न ब्रह्म प्रतिपादयतीति मीमांसकमतं युक्तम्,
असिद्धत्वाद्विधिशेषत्वस्य न चार्थवादाधिकरणन्यायाद्विधिशेषत्वम्, वैषम्यात् ।
124. The view of the *mīmāṃsakas* that all statements are part of injunctions and therefore, the scriptures do not teach about the Infinite is also not valid. Because it has not been established that all statements are parts of injunctions. It cannot be claimed that the subordination to injunctions is proved by the reasons given in the topic of 'statements in praise'; because there is a difference.

१२५. स्वतःप्रयोजनवदर्थप्रतिपादकानां 'वायुर्वै क्षेपिष्ठा देवता' इत्येवमादीनां स्वाध्यायविधिग्रहणान्यथानुपपत्त्या प्रयोजनवदर्थपरत्वे कल्पानीये शब्दभावेनेतिकर्तव्यतांशसाकाङ्क्षस्य विधेः सम्प्रदानभूतदेवतादिस्तुतिद्वारेण तदंशपूरकत्वात् नष्टाश्वदग्धरथन्यायेन तदुभयैकवाक्यतेत्यर्थवादाधिकरणे निर्णीतम् ।

125. Statement like, " *Vayu* is the fastest God ", (T.s. ii, I, I) which do not expound a meaning that is useful by itself, cannot be understood reasonably without reference to the injunction regarding the study of the scriptures. When it (the statement regarding the speed of *Vayu*) has to be construed as having a purposeful meaning, the question remains regarding why it is to be done with reference to injunction. This is satisfied by the praise of the God who is to receive the sacrifice. Therefore, on the analogy of the lost horses and the burnt chariot³⁶, the two statements are

³⁶ If, in the course of a battle, the horses of one chariot are

understood as having a common purport. This is the conclusion (of the discussion) on the topic regarding statements in praise.

१२६. वेदान्तवाक्यजन्यज्ञानाच्च साक्षादेव परमानन्दप्राप्तिः निश्शेषदुःख-
निवृत्तिश्च पुरुषार्थो लभ्यत इति निराकाङ्क्षत्वान्नान्यशेषत्वसम्भावना, प्रत्युत
विधय एव अन्तःकरणशुद्धिद्वारा तच्छेषतां भजन्त इति तस्मात्प्रयोजनवद-
बाधिताज्ञातज्ञापकत्वेन वेदान्तानां स्वत एव प्रामाण्यादस्त्येव ब्रह्मेति न
मीमांसकमतसिद्धिः ।

126. But by the knowledge arising from the state-
ments of the upanishads, supreme bliss is directly
obtained and sorrow is totally destroyed. And thus
the supreme value is achieved. It is thus not depen-
dent on any other. So there is no possibility of
understanding it as subordinate to or part of any
other (statement or injunction). On the other hand,
injunctions themselves become subordinate to it, as
aids to the purification of the mind. The statements
of the *Vedānta*, which have a useful purpose and
convey knowledge that is not known and is not
sublated, are thus valid by themselves. Therefore,
there is the Infinite and the view of the *mīmāṃsakas*
is untenable.

१२७. तार्किकादीनां च मतं 'तत्त्वमसि' 'अहं ब्रह्मास्मि' 'अयमात्मा ब्रह्म'
'सत्यं ज्ञानमनन्तं ब्रह्म,' 'एकमेवाद्वितीयं' ब्रह्म, 'नेह नाताऽस्ति किञ्चन'
इत्यादिश्रुतिबाधितं च ।

127. The view of the Tarkikas and such others is
contradicted by the statements of the scriptures,
destroyed and another chariot only is destroyed leaving the
horses intact, it is possible to use those horses with the un-
destroyed chariot making a useful unit of two otherwise useless
parts. This is the '*nashtāṣva-dagdha-ratha-nyāya*', the analogy
of the lost horses and the burnt chariot.

“That thou art”, (Ch. u.vi, 8, 7). “I am the Infinite” (Ma.u. 2) “This Self is the Infinite (B.u. vi, 4, 10). “*Brahman*, The Infinite, (is) truth, knowledge endless” (T.u. ii, 1,1). Also by such statements as ‘The Infinite (is) one only without a second’ “Here there is no multiplicity whatever.” (K.u. II, I, 22).

१२८. भिन्नाभिन्नत्वं क्षणिकत्वं च ‘आकाशवत्सर्वगतश्च नित्यः’ इत्यादि श्रुतिबाधितम् । अत्र सर्वेषां मतस्यासत्त्वे प्रतिज्ञाते विशुद्धात्मकत्वात् इति हेतुः निर्विकल्पाद्वितीयचैतन्यरूपत्वादित्यर्थः । अत्र हेतुः विशिष्टानुभूत्येति— विशिष्टा सविकल्पकानुभूतिभ्यो व्यावृत्ता या तत्त्वमस्यादिवाक्यजन्या अखण्डानुभूतिः तयेत्यर्थः ।

128. The difference-cum-identity view and the view of momentariness are contradicted by statements like, “He is present everywhere like space, and eternal.” In thus asserting and demonstrating the incorrectness of all other views, the reason is “Being the essence of the pure Self.” It means that it is of the nature of indubitable, non-dual, consciousness. The reason for this again is “Because of a special experience.” Special is what is different from all other experiences which have objects, the non-differentiated experience generated by the statements, “That thou art” and such others. It means because of such an experience.

१२९. तेन सर्वव्यापकमद्वितीयं परमानन्दबोधरूपं च ब्रम्हेति सिद्धम् ॥ ४ ॥

129. Thus it is established that the Infinite is all pervading without a second and supreme Bliss-consciousness.

4

१३०. ननु ‘स एषोऽणिमा’ ‘अणोरणीयान्’ इति ब्रह्मणोऽणुत्वश्रुते ‘अङ्गुष्ठमात्रः पुरुष’ ‘आराग्रमात्रो ह्यवरोऽपि दृष्टः’ इत्यदिश्रुतिप्रतिपादिताणु-जीवाभिन्नत्वाच्च न ब्रह्मणः सर्वव्यापकत्वमित्याशय ‘ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चद्ब्रह्म दक्षिणतश्चोत्तरेण अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठं’

‘तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्’ इत्याद्याः श्रुतयो निर्विशेषमेव ब्रह्म
प्रतिपादयन्तीति पूर्वोक्तमेव द्रव्यब्रह्म—

न चोर्ध्वं न चाधो न चान्तर्ग बाह्यं

न मध्यं न तिर्यह्य पूर्वा परा दिक् ।

वियद्व्यापकत्वादखण्डैकरूपः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ।

130. *Brahman*, the Infinite, has been described in some scriptures as “That which is very small, (Ch. u.i, 8,7) “Smaller than the atom.” (K.u. ii, 20) The soul has also been described as “The person who is just as large as the thumb”, (K.u. iv, 12). “Is seen as smaller than the end of the needle”, (S.u. v, 7). The Infinite is not different from the soul as described above. Therefore He cannot be all-pervading. Such a doubt may arise.

But scriptural passages like “This immortal (principle) in front is the Infinite only; what is behind is also the Infinite. On the right *Brahman*, on the left is also the Infinite. Below and above also the Infinite spreads. This beautiful universe is the Infinite only.” (M.u. ii, 2, II) “Therefore this Infinite is without a before or an after, without an inside or an outside” (B.u. ii, 5, 19); indicate only the Infinite without any attributes. Thus confirming what has been said already, the *Ācārya* says :

[Not above, not below, not inside, not outside

Not in the middle, not sideways, not the direction in front or behind.

Because It covers space and is one and non-differentiated in essence

Therefore I am the one, the residue, *Śiva*, the absolute.]

१३१. वियद्व्यापकत्वात्, 'आकाशवत्सर्वगतश्च नित्यः' इति श्रुतेः । वियतो व्यापकत्वादिति वा. 'ज्यायानाकाशात्' 'महतो महीयान्' इत्यादिश्रुतेः । जीवस्यापि सकलदेहव्यापिचैतन्योपलब्ध्या महत्त्वेऽप्युपाधिधर्माध्यासेन आराग्र मात्रत्वाभिधानात्. 'बुद्धेर्गुणेनात्मगुणेन चैव ह्याराग्रमात्रो ह्यवरोऽपि दृष्टः' इति श्रुतेः । ब्रह्मणश्च सूक्ष्मत्वाभिप्रायेण अणुत्वव्यपदेशात् । शेषमतिरोहितार्थम् ॥ ५ ॥

131. Because it covers space : Because of the scriptural statement, "It is all covering like space," It covers space also; or because of the statement, "It is greater than space", (Ch.u.iii,14,3) "Greater than the greatest" (K.u. ii, 20). Though the soul also is great because it is seen to be the consciousness pervading all bodies, yet by the superimposition of the attribute of the adjunct, it is spoken of as being as the end of the needle. The scripture says, 'By the quality of the mind He is seen as being as the end of the needle though by His own quality He is great' (S.u.v,8), The infinite is spoken of as small, to convey that it is subtle. The meaning of the rest is clear.

१३२. ननु ब्रह्मणो जगदुपादानत्वात् उपदानोपादेययोश्चाभेदात् विचित्र-जगदभिन्नत्वेन ब्रह्मणः दुःखरूपत्वात् न तदभिन्नत्वेन जीवस्य परमपुरुषार्थ-प्राप्तिरित्याशङ्क्य ब्रह्मणः स्वप्रकाशपरमानन्दरूपत्वात् निखिलजगद्द्रमाधिष्ठा-नत्वेन कारणत्वव्यपदेशात् अध्यस्तेन च समं सम्बन्धाभावाच्च तत्रानर्थलेशोऽप्यस्तीत्याह—

न शुल्कं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोवऽशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

132. An objection may arise : The Infinite is the substantial cause of the world ; the cause and the product are not different in substance. And so the

Infinite being non-different from the wonderful world, it would be essentially sorrowful. The individual soul being non-different from *Brahman* could never attain the highest purpose. The answer is that the Infinite is self-luminous supreme Bliss, and being the basis or locus for the superimposition of the illusion of the world, it is, in that sense only, called the cause. There can be no relation with what is superimposed; and therefore not the least trace of any disvalues like grief and such others.

So the *Ācārya* says :

Not white, not black, not red, not yellow,

Not dwarfed, not fat, not short, not long.

And without form being like light,

I am the one, the residue, *Śiva*, the absolute. 6

१३३. कुब्जं अणु । पीनं महत् । तेन अणु महत् ह्रस्वं दीर्घमिति चतुर्विधपरिमाणनिषेधात् द्रव्यत्वप्रतिषेधः । रूप्यत इति रूपं प्रमेयम्, न प्रमेयं अरूपम् । तेन सर्वेषामेव द्रव्यगुणकर्मादिपदार्थानां तत्तद्वाद्यभ्युपगतानां निषेधः । तथा च श्रुतयः—‘अस्यूलमनण्वहस्वमदीर्घमलोहितम्’ इत्याद्याः ‘अशब्दमस्पर्शमरूपमव्यं तथारसं नित्यमगन्धवच्च यत्’ इत्याद्याश्च सर्वानर्थ-शून्यं परमात्मस्वरूपं प्रतिपादयन्ति । श्रौतस्याप्यर्थस्य न्यायेन निर्णयाय हेतुमाह—ज्योतिराकारकत्वादिति । स्वप्रकाशज्ञानरूपत्वेन अप्रमेयत्वात्, प्रमेयत्वे घटाधिवज्जडत्वापत्तेः । ‘एतदप्रमेयं घुवम्’ इत्यदिश्रुतेरित्यर्थः ॥ ६ ॥

133. Dwarfed, small; fat, large—thus by discarding the four kinds of magnitude, small, large, short and big, substance-hood is denied of it. That which is seen is ‘rupa’, colour and form, what can be measured or known. Without form, immeasurable. By this, the different categories like substance, quality, activity etc., accepted by different disputants are refuted. The scriptures say ‘Not stout, not small, not short, not long not red’ (B.u. iii, 8, 8); also “Without sound,

without form or colour, without diminishing, also without taste, eternal and without smell”, (K.u. iii, 10). These statements indicate the supreme Self devoid of all disvalue. To ascertain this meaning of the scriptures by reason, he states the reason, ‘Being like light’. Because it is immesurable, not an object of knowledge, being self-luminous awareness. If it should be knowable it would become insentient like a pot. The scriptures also say, “This is immeasurable, permanent” (B.u. iv, 4, 20).

१३४. ननु कस्य ब्रह्मभाव उपदिश्यते ? ब्रह्मणः ? अब्रह्मणो वा ? । नान्त्यः, तस्य जडत्वादसत्त्वाच्च । न प्रथमः, उपदेशानर्थक्यात् ब्रह्मभावस्य स्वत एव सिद्धत्वात् । जीवस्य स्वतो ब्रह्मभावेऽप्यविद्याव्यवधानं ज्ञानेन निवर्त्यत इति चेन्न, अविद्यानिवृत्तेरात्मभिन्नत्वे द्वैतापत्तेर्ब्रह्मणोऽसिद्धिप्रसङ्गात् । तदुक्तं वार्तिके—

अव्यावृत्तानुगतं वस्तु ब्रह्मह्येति भण्यते ।

ब्रह्मार्थो दुर्लभोऽत्र स्यात् द्वितीये सति वस्तुनि ॥ इति ॥

अभिन्नत्वे चोपदेशानर्थक्यमित्युक्तम् । अत्र किं परमार्थतः फलाभावमभिप्रेषि ? किं वा प्रतीतितोऽपि ? तत्राद्यमिष्टापत्त्या परिहरति—

न शास्ता न शास्त्रं न शिष्यो न शिक्षा

न च त्वं न चाहं न चायं प्रपञ्चः ।

स्वरूपावबोधो विकल्पासहिष्णुः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

134. An objection can be raised : Now who is being taught that he is *Brahman*, is it *Brahman* or non-*Brahman* ? It is not the latter because that is nonsentient and non-existent. Not the former, because its being *Brahman* is self-evident and instruction would be useless. If you say that though the soul is itself the Infinite, the intervention of ignorance is being removed by knowledge, that is not so. Because, if the re-

moval of ignorance is the Self, duality is reached and the Infinite (as defined by you) is not proved. It has been said in the *Vārtika* “The Infinite is said to be Reality which is neither other nor the same (as anything else). In this Reality, if there should be a second, it would be impossible to find it.”

In the case of identity (i.e., of the instruction regarding the Infinite is to the Infinite itself), the teaching has been said to be futile. Is this futility meant in the ultimate sense or conceptually also? If it is the former, the objection is answered by accepting it as the attainment of what is desired.

[Not the instructor, not the scripture, not the disciple,
not the instruction,

Not you, not I, not this world.

The awareness of the Self does not bear questioning.

Therefore I am the one, the residue, *Śiva*, the
absolute]. 7

१३५. शास्ता उपदेशकर्ता गुरुः । शास्त्रं उपदेशयकणम् । शिष्य उपदेशकर्म । शिक्षा उपदेशक्रिया । त्वं श्रोता । अहं वक्ता अयं सर्वप्रमाणसन्निधापितः प्रपञ्चो देहेन्द्रियादिरनर्थः परमार्थतो नास्तीत्यर्थः । द्वितीयं निराकरोति—स्वरूपावबोधो विकल्पासहिष्णुरिति । अयमर्थः—यद्यपि अविद्यानिवृत्तिरात्माऽनात्मा वेत्यादिविकल्पने किमपि फलं निरूपयितुं न शक्यते । तथाऽपि स्वरूपावबोधो विज्ञानफलमनुभूयते । न चैतत्कथमिति विकल्पनीयम्, सर्वद्वैतोपमर्देन विकल्पासहिष्णुत्वात् । न हि दृष्टेऽनुपपन्नं नाम । तथा च श्रुतिः—

न निरोधो न चोत्पत्तिः न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

‘ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावैदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्’ इत्याद्या पूर्वमपि ब्रम्ह-स्वरूपस्यैव सतो जीवस्य ज्ञानाद्ब्रम्हभावं दर्शयति, सर्वं च द्वैतं वारयति ॥ ७ ॥

135. The Instructor, one who teaches, the *Guru*, the scripture, the means of instruction. Disciple, the

object of instruction who is instructed. Instruction. the activity, the process of teaching. You, the listener, I, the speaker. This, the object presented by all means of knowing. It means that the world, presented by all the means of knowing does not exist in reality. He refutes the second by the statement "The awareness of the Self does not bear questioning." The meaning is this : Though it is not possible to specifically answer the question whether the removal of ignorance results in the self or the non-self, still the result or knowledge, the awareness of the self is a fact of experience. The question "How is it?" does not rise at all. Because when all duality has been negated there can be no question. What is experienced cannot be rejected as unreasonable. Thus the scripture says, "No destruction, no origination, none enlightened, none who is trying (to be enlightened), none desiring freedom, none free ; this is the supreme truth." (M.k. ii, 32) "In the beginning this was the Infinite only. It knew itself as "I am the Infinite". Therefore it became all" (B.u.b. 4, 10). And demonstrates the becoming Infinite through knowledge, of the soul which was even originally the Infinite. And all duality is negated.

१३६. नन्वात्मनः स्वप्रकाशचैतन्यरूपत्वे सर्वदा भासमानत्वेन जाग्रत्स्वप्नसुषुप्त्यादिव्यवस्था कथम् ? । न च भ्रान्त्यैव व्यवस्थेति वाच्यम् । तथा सति सर्वस्यैव स्वप्नत्वापत्तिरिति चेन्न, लक्षणतन्मयाणामपि स्वप्नेऽपि प्रतिभासतोऽविद्याकृतविशेषसम्भवात् सदसद्विलक्षणत्वेन च सविशेषत्वाद्व्यवस्थोपपत्तेः । परमार्थतस्तु न काऽपि व्यवस्थेत्याह—

न जाग्रन्न मे स्वप्नको वा सुषुप्तिः

न विश्वो न वा तैजसः प्राज्ञको वा ।

अविद्यात्मकत्वात्त्रयाणां तुरीयः

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

136. But, because the Self being self-luminous consciousness is always shining, how can there be any distinctions between the state of waking, dreaming and deep sleep? It is not proper to say that such distinction is only illusory, because, in that case, everything would be a dream. The answer to this objection is that though, properly by their characteristics, all three states are dream only, there can be apparent distinctions caused by ignorance because it is neither existent nor nonexistent. In reality there is no distinction. The *Ācārya* tells us thus :

There is no waking state for me, nor dream, nor sleep,
Not the *viswa*, not *taijasa*, not the *prājña*,
Because all these are essentially ignorance,
I am the fourth, with reference to these three ;
I am the one, the residue, *Śiva*, the absolute. 8

१३७ अत्र लयक्रमेण पौर्वापर्यव्यपदेशः ।

137. Here the order of mentioning is the order in which they are absorbed.

१३८. तथा हि : अस्मिन्मते पदार्थो द्विविधः, दृक् दृश्यं च, अन्येषां वादिपरि कल्पितानां पदार्थानामत्रैवान्तर्भावात् । तत्र दृक्पदार्थ आत्मा पारमार्थिक एकः सर्वदैकरूपोऽप्यौपाधिकभेदेन त्रिविधः ईश्वरो जीवः साक्षी चेति । तत्र कारणीभूताज्ञानोपाधिरीश्वरः, अन्तःकरणतत्त्वसंस्करावच्छिन्नाज्ञानोपहितो जीवः । प्रपञ्चितं चैतदधस्तात् । अविद्याप्रतिबिम्बेश्वरपक्षे बिम्बचैतन्यं साक्षी । बिम्बेश्वरपक्षे तु बिम्बप्रतिबिम्बमुखानुगतमुखस्वरूपवज्जीवेश्वरानुगतं सर्वानुसन्धातृचैतन्य साक्षीत्युच्यते । वार्तिककारमतेऽतीश्वर एव साक्षीति द्वैविध्यमेव जीवेश्वरभेदेन दृशः ।

138. Thus :

In this view there are only two categories, sight,

the subject and the seen, the object ; because all the categories constructed by other disputants are included in these two.

Of these, the subject is the Self. It is ultimately real only one, and though always one appears as three, because of temporary adjuncts ; God, the soul and the witness. God has causal ignorance as the adjunct, the soul has the mind and its impressions for the adjunct. This has been dealt with elaborately already. In the view of God as the reflection (of consciousness) in ignorance, consciousness, as the thing reflected,³¹ is the witness. In the view of God as the thing reflected, the witness is consciousness as the thinker of all thought, which is common, like the face by itself, to both the reflected thing and the reflected image of it. In the view of the author of the *Vārtika*, God himself is the witness. Thus sight has only two-fold distinction as the soul and God.

१३९. तत्रेश्वरोऽपि त्रिविधः, स्वोपाधिभूताविद्यागुणत्रयभेदेन विष्णुब्रह्मरुद्र-भेदात् । कारणीभूतसत्त्वगुणावच्छिन्नो विष्णुः पालयिता । कारणीभूत-रजउपहितो ब्रह्मा स्रष्टा । हिरण्यगर्भस्तु महाभूतकारणत्वाभावाच्च ब्रह्मा । तथाऽपि स्थूलभूतखण्डत्वात् क्वचिद्ब्रह्मेन्युपचर्यते । कारणीभूततमउपहितो रुद्रसंहर्ता । एवं चैकस्यैव चतुर्भुजचतुर्मुखपञ्चमुखाद्याः पुमाकाराः, श्रीभारतीभावान्याद्याश्च स्त्र्याकाराः । अन्ये च मत्स्यकूर्मादयोऽनन्तावतारा लीलायैवाविर्भवन्ति भक्तानुग्रहार्थमित्यवधेयम्—

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।

उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥

³¹ The thing-by-itself is there whether the reflecting medium (the adjunct, *upādhi*) is present or not. When the adjunct is present the thing becomes the thing reflected and there is also a reflected image of it.

139. God, again, is three-fold. Because of the three fold distinction in the qualities that constitute His temporary adjunct, He is *Vishnu*, *Brahma* or *Rudra*. *Vishnu* is the protector or sustainer, determined by the causal quality of *satva*. *Brahma* the Creator has the causal quality of *rajas* as His adjunct. *Hiranyagarbha* is not *Brahma* because he is not the creator of the subtle (primordial) elements. But as the creator of the gross elements he is called *Brahma*, sometimes, by courtesy. *Rudra*, the destroyer, has the causal quality of *tamas* for his adjunct. Thus one (consciousness) alone has the male forms with four arms, four faces, five faces and so on and female forms of *Srī*, *Bhāratī*, *Bhavānī* and so on. Other endless descents like the fish, the tortoise etc., also manifest in sport only, for the purpose of blessing the devotees. Thus it has to be understood. “Of that (infinite) which is consciousness, One without parts and without a body, forms are constructed (imagined) for the purpose of those who worship it”.

१४०. जीवोऽपि त्रिविधः स्वोपाध्यबान्तरभेदेन विश्वतैजसप्राज्ञभेदात् । तत्र अविद्यान्तःकरणस्थूलशरीरावच्छिन्नो जाग्रदवस्थाभिमानि विश्वः । स एव स्थूलशरीराभिमानरहित उपाधिद्वयोपहितः सप्राभिमानि तैजसः । शरीरान्तःकरणोपाधिद्वयरहितोन्तःकरणसंस्कारवच्छिन्नाविद्यामात्रोपहितः सुषुप्त्यभिमानि प्राज्ञः । एतेषां च खतन्त्रोपाधिभेदाभावेन स्वतन्त्रभेदाभावेऽप्यवान्तरोपाधिभेदादेकत्वेऽप्यवान्तरभेदो व्यवहियते । साक्षीतुसर्वानुसन्धाता सर्वानुगतस्तुरीयाख्य एकविध एव । तत्रोपाधिभेदेनापि न 'क्वचिद्भेदः, तदुपाधेरेकरूपत्वात् ।

140. The soul also is threefold because of the internal distinctions in its adjunct. He is *viswa*, *taijasa* or *prajna*. With ignorance, the mind and the gross body for his determinant and identified with the

waking state, he is *visva*. He alone, without the gross body and with the other two adjuncts only is the *taijasa*, identified with the dream state. Without the two adjuncts of the gross body and the mind, having as an adjunct only ignorance determined by the impressions of the mind and identified with the state of deep sleep, he is *prajna*. Because the adjuncts which are the basis of the distinctions are not independent, these three are not totally distinct entities, but one only, which is conceived as three for practical purposes. But the witness as the seer of all, continuing in all, called the fourth, is one only. In that there are no distinctions even due to the distinction of adjuncts, because the adjunct thereof is also of one form only.

१४१. अविद्यातद्व्याप्यतत्कार्यात्मकः प्रपञ्चो दृश्यपदार्थः । तस्यापारमर्थिकत्वेऽपि व्यावहारिकसत्त्वाभ्युपगमात् न स्वप्निकपदार्थवन्निरूपणं व्यर्थम्, उपासनादावुपयोगादिति । सोऽपि त्रिविधः अव्याकृतमूर्तामूर्तभेदात् । तत्र साभासाविद्या मूर्तामूर्तप्रपञ्चबीजशक्तिरूपात् तदजन्यत्वेऽपि तन्निवृत्तौ निवर्तमानत्वेन तद्व्याप्यचैतन्यतत्सम्बन्धजीवेश्वरविभागचिदाभासैः सहानादित्वादव्याकृतमित्युच्यते । अयं चाव्याकृतपदार्थ इश्वरोपाधिः । सा च स्वयं जडाऽप्यजडेन चिदाभासेनोपज्वलिता पूर्वपूर्वकंस्कारजीवकर्मप्रयुक्ता सती शब्दस्पर्शरूपरसगन्धात्मकान्याकाशवायुतेजोजलपृथिव्याख्यानि पञ्च भूतानि जनयति । तत्र पूर्वपूर्वभूतभावापन्नाया अविद्याया उत्तरोत्तरं प्रति कारणत्वात् पूर्वपूर्वभूतगुणानामुत्तरोत्तरभूतेष्वनुप्रवेशः ।

141. The world which consists of ignorance is pervaded by it and is a product of it, is the meaning of the word the "seen" (the object). Though it has no absolute reality, since a phenomenal reality is conceded to it, to describe it is not meaningless like a thing seen in a dream. It is useful in meditation and the like. That also (worship or meditation) is of

three kinds. Because of the distinction (of the object) as unmanifest, with form and without form. Among these the unmanifest is ignorance along with the appearance of consciousness, in the form of the seed-power of the world with and without form. It pervades ignorance, the relation between itself and consciousness, the distinction between the soul and God and the appearance of consciousness in itself, divided as God and soul, all of which are not generated by it but are removed with its removal and is, like them, without a beginning. Though itself inert it is made luminous by the appearance of consciousness which is non-inert. In combination with the impressions of the previous actions of the souls, it generates the five great elements, space, wind, light, water and earth which are characterised by (the quality of) sound, touch, colour, taste and smell. Since ignorance in the form of each earlier element is the cause of each later element, the qualities of the earlier element enter the later.

१४२. एवमविद्यात एवान्धकारोऽपि भावरूप एवावरणात्मा चाक्षुषज्ञानविरोधी आलोकनाशश्च झडिति महाविद्युदादिवदाविर्भवति तिरोभवति चेति सिद्धान्तः। संसारहेतुदेहोपादानत्वाभावाच्च न श्रुतिषु सृष्टिप्रक्रियायामात्रात् इत्यविरोधः। दिक्कालौ त्वप्रामाणिकत्वान्नोक्तौ, आकाशस्यैव दिग्व्यवहारजनकत्वसम्भवात्, 'दिशः श्रोत्रम्' इति श्रुतेश्च । कालस्त्वविद्यैव, तस्या एव सर्वाधारत्वादिति ॥

142. In the same way, only because of being ignorance, darkness is also a positive entity, produced by ignorance. It is characterised by obscuration, opposed to visual knowing and liable to destruction by light. It manifests and disappears instantaneously like a mighty flash of lightning. This is the final view of the doctrine. Because it is not a substantial

cause in the production of the body which is caused by *samsāra*, it is not mentioned by the scriptures while describing creation. So this fact does not contradict its being an entity. Direction and time are not mentioned because there is no evidence (of their existence). Because it is possible for space only to be treated as the basis of the sense of direction. Also because the *Śruti* says, “Direction is the faculty of hearing” (B.u. iii, 2, 13). Time is ignorance only. Because again, that (ignorance) is the basis of all (phenomena).

१४३. तानि च सूक्ष्माण्यपञ्चीकृतानि पञ्चमहाभूतान्यमूर्ताख्यानि कारणैक्या-
त्सत्त्वरजस्तमोगुणात्मकानि सत्त्वांशप्राधान्येन ज्ञानक्रियाशक्त्यात्मकमेकं
स्वच्छद्रव्यं चित्ररूपमिव मिलित्वा जनयन्ति । तस्य च ज्ञानशक्तिप्रधानां-
शोऽन्तःकरणम् । तच्च बुद्धिर्मन इति द्विधोच्यते । क्रियाशक्तिप्रधानांशः
प्राणः । स च पञ्चधा प्राणोऽपानो व्यान उदानस्समान इति ॥

143. The same five great elements, in their subtle form and uncombined, consist of their cause, the three qualities of *satva*, *rajas* and *tamas* because of identity (of the product) with the cause. Together they generate like a picture a single clear substance having the powers of knowing and action, because of the predominance of the *satva* part. Of this clear substance, again, the part in which the power of knowing predominates is the inner instrument, the mind. This is said to be twofold, intelligence and the mind. The part in which the power of activity predominates is *prāna* life-*prāna*, *apāna*, *vyāna*, *udāna*, and *samāna*.

१४४. एवमेकैकभूतेभ्यो ज्ञानक्रियाशक्तिभेदात् प्रत्येकमिन्द्रियद्वयं जायते ।
आकाशाच्छ्रोत्रवाचौ । वायोस्त्वक्पाणी । तेजसश्चक्षुष्पादौ । अद्भ्योरसनपायू ।
पृथिव्या घ्राणोपस्थौ । अत्र ‘तेजोमयी वाक्’ इति श्रुतेस्तैजसी वाक्, पादस्तु

नाभस इति केचित् । शब्दव्यञ्जकेन्द्रियत्वेन श्रोत्रवद्वाचो नाभसत्वम् । पादचिकित्सया च चक्षुषः स्वास्थ्यदर्शनाच्चक्षुर्वत्पादस्यापि तैजसत्वमिति तु युक्तमुत्पश्यामः । तेजोमयत्वश्रुतिस्तु मनसः पञ्चभूतकार्यस्यापि अन्नमयत्व-श्रुतिरिव तदुपकार्यतया व्याख्येया । मनसश्च पञ्चभूतगुणग्राहकत्वेन तद्वत्त्व-निश्चयात्पञ्चभूतात्मकत्वमित्यन्यदेतत् ॥

144. In the same way, each of the five elements produces two faculties distinguished by the powers of knowing and activity. Space produces hearing and speech; wind produces the tactile faculty and holding; light produces vision and locomotion, water produces taste and elimination; and earth produces smell and procreation. Among these again some hold that, because the scripture says, "Speech is a product of light", speech is a product of light and locomotion of space. We consider it proper to classify speech as spatial because it manifests sound (the quality of space), like hearing, and locomotion as luminous because that function needs the help of light, like vision. Also because the eyes are seen to improve by the treatment of feet. The scriptural text regarding the luminosity (of speech) should be understood, like the text which speaks of the mind as consisting of food, to mean that, though it consists of all the five elements, it is aided by light. Because the mind is able to perceive the qualities of all the elements, it is known to have all these qualities and so consists of all the five great elements and is a separate faculty.

१४५. एतेषामधिष्ठातारो देवा अपि ज्ञानक्रियाशक्तिप्रधानाः—दिगम्त्री । वातेन्द्रौ । आदित्यविष्णू । वरुणमित्रौ । अश्विप्रजापती । तत्र ज्ञानशक्ति समष्टिरन्तःकरणम् । क्रियाशक्तिसमष्टिः प्राणः ।

145. The deities presiding on these faculties also have

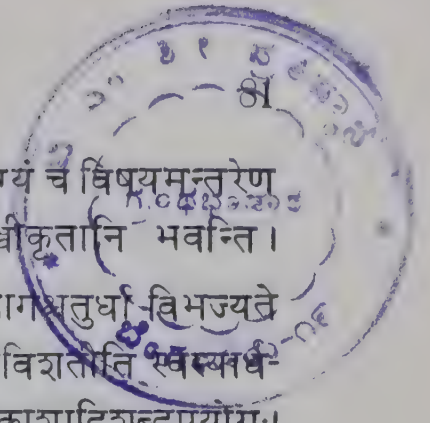
a predominance of knowing or activity. They are : Direction and Fire; *Vāyu* and *Indra*, the Sun and *Vishnu*, *Varuna* and *Mitra* the *Ashvins* and *Prajāpathi*. Here the totality of the power of knowing is the mind and the totality of activity is life, *prāṇa*.

१४६. शब्दस्पर्शरूपरसगन्धग्राहकाणि श्रोत्रत्वक्क्षूरसनघ्राणाख्यानि पञ्च ज्ञानेन्द्रियाणि । त्वक्क्षुषी स्वग्राह्यगुणाश्रयं द्रव्यमपि गृह्यतः । श्रोत्रमपि चक्षुर्वत् गत्वा शब्दग्राहकम् ।

146. The five faculties of knowing are the ear, the skin, the eye, the tongue, and the nose which are able to perceive sound, touch, form and colour, taste and smell respectively. The skin and the eye perceive also the substance which is the locus of the quality that they perceive. The ear also goes out, like the eye, to perceive its object; because of the notion 'The sound is distant.'

१४६. वचनादानगतिविसर्गानन्दजनकानि वाक्पाणिपादपायूपस्थाख्यानि पञ्च-कर्मेन्द्रियाणि । एतच्च सर्वं मिलित्वा सप्तदशकं लिङ्गम् ज्ञानशक्तिप्रधान्येन हिरण्यर्भ इति क्रियाशक्तिप्राधान्येन सूत्रमिति चोच्यते । अयममूर्तपदार्थः कार्यत्वाद्व्याप्तौ समष्टौ च जीवोपाधिरेव ॥

147. The five faculties of activity are the voice, the hands, the feet, the organ of elimination and the organ of procreation. These give rise to the activities of speech, moving, elimination and joy. All this together consisting of seventeen components is the (cosmic) symbolic (or subtle) body. When the emphasis is on the knowing power it is called *Hiranya garbha* and when the emphasis is on the power of activity, it is called the *Sūtra* (or *Sūtrātman*). This entity which is without form is a product and as such, is only the adjunct of the soul in its individual as well as its collective aspects.



१४८. तानि च तथाभूतानि भूतानि भोगायतनं शरीरं भोग्यं च विषयमन्तरेण भोगं जनयितुमशक्नुवन्ति जीवकर्मप्रयुक्तत्वात्स्थौल्याय पञ्चीकृतानि भवन्ति । तत्र च प्रत्येकं पञ्च भूतानि द्विधा विभज्यन्ते । तत्रैकैको भागचतुर्धा विभज्यते तद्भागचतुष्टयं च स्वभागं विहायेतरभूतचतुष्टयार्धभागेषु प्रविशतीति स्वस्वार्धभागेनेतेरेषामष्टमभागेन च पञ्चीकरणान्मेलनेऽप्याधिक्यादाकाशादिशब्दप्रयोगः ।

148. Those, such elements, being unable to generate experience without a locus of experience, the body and the thing experienced, the object; and being impelled by the (previous) actions of the soul, combine in a fivefold way and become gross. In this process, each of the five elements is divided into two halves. Again one half of each element is divided into four parts. Each of these quartered halves of each element combines with a half of every element other than itself. Thus (the aggregate) formed by the fivefold combination of a half of each element with an eighth of every other element is called by the name of the predominating element as space and the like.

१४९. अत्र च 'त्रिवृतं त्रिवृतमेकैकां करवाणि' इति श्रुतेः त्रिवृत्कुर्वत उपदेशात्' इति सूत्राच्च त्रयाणामेव मेलनप्रतीतिश्च त्रिवृत्करणमेव केचिन्मन्यन्ते । ते वियदधिकरणन्यायेनैव निराकृताः । तथा हि तैत्तिरीयके— 'तस्माद्वा एतस्मादात्मन आकाशस्सम्भूतः । आकाशाद्वायुः' इत्यादिश्रुतेः छान्दोग्ये त्रयाणां तेजोब्रह्मनां सृष्टिश्रवणोऽपि द्वयोरूपसंहारः । तेजःप्राथम्यपदार्थधर्मापेक्षया आकाशवायुपदार्थयोर्बलीयस्त्वात्, छान्दोग्ये चैकविज्ञानेन सर्वविज्ञानप्रतिज्ञानादाकाशवय्वोरचेतनयोर्ब्रह्मकार्यत्वस्यावश्यवाच्यत्वात् । तत्र पञ्चानामेव मेलनेऽप्यवयुत्यानुवादेन त्रिवृत्करणोपपत्तिः । त्रिवृतमेवेति कल्पनायां वाक्यभेदप्रसङ्गः ।

149. In this context, some consider that there is only a threefold mixture because of the statement of the scripture, 'I shall make each of these threefold' (Ch. u.vi. 3.3) and of the *sūtra* "Because of the

instruction about the maker of the threefold”. (B. S. iii, 4.). That view has been refuted by the arguments in the topic on space. Thus: In the *Taittirīya Upanishad* it is said, “From that such self space came into being,” (T. u. ii, 1,1) and so on; in the *Chāndogya* we hear of the creation of three elements—light, water and food; two elements have been abridged. Because space and wind (energy) being substances are more powerful than light which is an attribute of a substance; because the knowing of all through the knowing of one is proclaimed and space and wind which are non-sentient must necessarily be taught as products of Brahman; if the combination of five (elements) is accepted, the statement regarding the combination of three can be understood as only an omission of the two (which can be supplied)

१५०. ‘त्रिवृत्कुर्वत उपदेशात्’ इति सूत्रं त्वनुवादकत्वान्न पञ्चीकरणं न्यायासिद्धे बाधितुमुत्सहते । मेलनप्रतीतिश्च शरीरादौ पञ्चानामविशिष्टैव, ‘पञ्चीकृतपञ्चमहाभूतानि’ इति च भाष्यकारवचनम् । तस्मादलमनेनानात्म-चिन्तनेनेति दिक् ।

150. The *sūtra* “Because of the instruction regarding the maker of the threefold”, is only a repetition (of the makership of the threefold by the Supreme Self) and is not meant to contradict the creation of the five elements established by reason. The idea of the combination of the five elements in the formation of the body etc., is general. The author of the *Bhāshya*, Śrī Śankara, also talks of the “five great elements in their fivefold combination”. Therefore enough of this discussion of the non-self. This is the direction (the way it goes).

१५१. तानि च पञ्चीकृतानि पञ्चमहाभूतानि मूर्ताख्यानि मिळित्वैकं कार्य-
मिन्द्रियाणामधिष्ठानं भोगायतनमुत्पादयन्ति । तदेव शरीरमित्युच्यते । तत्र
सत्त्वप्रधानं देवशरीरम् । रजःप्रधानं मनुष्यशरीरम् । तमःप्रधानं तिर्य-
गादिस्थावरान्तं शरीरम् । तस्य च शरीरस्य पाञ्चभौतिकस्यापि चित्ररूपस्येव
कचित् न्यूनाधिकभावो भूतानां न विरुध्यते । एवं विषया अपि पञ्चीकृतैकैक-
भूतजन्याश्चतुर्दशभुवनाख्या ऊर्ध्वमध्याधोभावेन सत्त्वरजस्तमोःशप्रधानाः ।
एतत्सर्वं ब्रम्हाण्डाख्यं विराडिति मूर्तमिति चोच्यते । अयमौपनिषदः
सृष्टिक्रमः ।

151. These five great elements, combined fivefold, which are said to possess a form, combine and create a product which is the basis or locus of the faculties and the abode of experiences. That is called the body. Among them, *satva* predominates in the bodies of the gods, *rajas* predominates in the bodies of the men and *tamas* predominates in bodies, from those of animals down to the immovable ones. Though the body is composed of the five elements one or the other of these being somewhat more or less in some cases does not contradict this fact, as the dominance or recession of any colour in any part of a picture would not vitiate it. Thus the objects called the fourteen worlds are also the products of the several elements in their combined or gross form; above, in the middle and below, according to the predominance of *satva*, *rajas* or *tamas*. All this together called the cosmic egg, is also known as the *Virāt* and as having form. This is the *Upanishadic* order (process) of creation.

१५२. तद्विपरीतो लयक्रमः । मूर्तं पञ्चीकृतपञ्चमहाभूततत्कार्यात्मकं विराडाख्यं
पृथिव्याद्यैकैकभूतलयेनामूर्तं अपञ्चीकृतपञ्चमहाभूतात्मके हिरण्यगर्भाख्येस्वका-
रणे लीयते । स एव दैनन्दिनः प्रलयः । अमूर्तं चाव्याकृते परमेश्वरोपाधौ ।

अव्याकृतस्य तु अनादित्वेन कारणाभावश्च लयः । स्वकारणे सूक्ष्मरूपेणावस्थानं लय इति तल्लक्षणात् । अयमेव प्राकृतः प्रलयः ।

152. The order or process of absorption is the opposite of this. The universe with form, called *Virāt*, consisting of the five gross elements and their products is merged in its cause, the universe without form consisting of the five uncombined or subtle elements and called *Hiranyagarbha*. This is the daily absorption. The universe without form merges in the unmanifest which is the adjunct of the Supreme Lord. The unmanifest having no origination has also no cause, therefore it does not merge (in anything). The definition of merging is to be in the cause in subtle form. This is the merging of nature.

१५३. ब्रम्हज्ञानादात्यन्तिक उच्छेदस्तु आत्यन्तिकः प्रलयः । स च कारणक्रमेणैव । कारणोच्छेदादेव कार्योच्छेदात् । सर्वं च सृष्टिप्रलयादिकं स्वप्नसृष्टिप्रलयवदपारमार्थिकमपि वासनादाढ्याद्व्यवहारक्षममिति न मायिकत्वेऽपि तुच्छत्वप्रसङ्गः । यथा चैतत्तथाव्यक्तमाकरे ।

153. The total destruction of all this by the knowledge of the Infinite is total dissolution. This also occurs in the order of the causation, (i.e. in the reverse order) because the product is destroyed only when the cause is destroyed. All this creation and dissolution is unreal like creation and dissolution in a dream. Yet because of the strength of the impression it is the basis of all the activity of living. Thus, though it is illusory it is not non-existent. This is made clear in the original.

१५४. एवं स्थिते जागरणादिव्यवस्थोच्यते । इन्द्रियवृत्तिकालीनार्थोपलम्भो जागरणम् । तत्र च मूर्तं विराडाख्यं भोग्यं प्रत्यक्षादिप्रमाणषट्केन व्यवह्रियमाणत्वाद्व्यावहारिकं विश्वाख्येन जीवेनोपभुज्यते । स च देहेन्द्रियादिषु

प्रवेशात् व्यापनाद्वा विश्व इत्युच्यते । ‘विश प्रवेशेने, विष्ट व्याप्तौ’ इति च स्मरणात् । अत्र यद्यापि विश्वेनामूर्तमव्याकृतं चानुमानादिनाऽनुभूयते तथापिव्यावहारिकं सर्वं विश्वेनैव ज्ञायत इति नियमात् स्थूलशरीरोपाध्य-भिमानित्वाच्च न तस्यावस्थान्तरव्यापकत्वम् । शुक्तिरजतादिज्ञानानाम-प्रमाणिकत्वात्तद्विषयस्याव्यावहारिकत्वेऽपि इन्द्रियव्यापारकालीनत्वाज्जागरण-त्वोपपत्तिः । ज्ञानोत्पत्त्यादिप्रक्रिया चाधस्तादुक्तैव ।

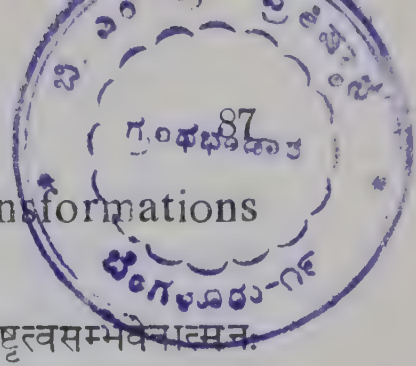
154. This being so, the distinctions of waking and other (states of consciousness) will be explained. Knowing of objects when the faculties are functioning is the waking state. In that condition, the soul called *Viṣva* enjoys the world of forms called *Virāt* through the six ways of knowing, sensory perception and others.³² Because it is the state of all practical activity it is called practical or phenomenal. The soul is then called *Viṣva* because of its having entered into the body, the faculties etc. The word is derived from the root *vis.*, meaning to enter or *vishḷ*, to pervade. Though, the *Viṣva* does experience the formless and the unmanifested through inference and the like, yet there is no extension of this state because of the rule that all that is practical is enjoyed by the *Viṣva* alone and also because of the *Viṣva* being identified with the gross body. Shell-silver and such knowings are not practical and the objects of such knowings have no practical value. Yet because of occurring while the faculties are functioning they are accepted

³² The six ways of valid knowing ‘*pramāṇas*’, accepted by the *advaitin* are: sensory perception, ‘*pratyaksha*’; inference, ‘*anumāna*’; verbal testimony, ‘*Śabda*’; comparison, ‘*upamāna*’, presumption, ‘*arthāpatti*’ and non-cognition, ‘*anupalabdhi*’.

as pertaining to wakening. The process by which knowing arises was explained earlier.

१५५. एवं जाग्रद्भोगजनकर्मोदये च सति निद्राख्यया तामस्या वृत्त्या स्थूल-
देहाभिमाने दूरीकृते सर्वेन्द्रियेषु देवतानुग्रहाभावान्निर्व्यापारतया लीनेषु
विश्वोऽपि लीन इत्युच्यते । तदा च स्वप्नावस्था । तत्र चान्तःकरणगत-
वासनानिमित्त इन्द्रियवृत्त्यभावकालीनार्थोपलम्भः स्वप्नः । तत्र मन एव
गजतुरागाद्यर्थाकारेण विवर्तते; अविद्यावृत्त्या च ज्ञायते इति केचित् ।
अविद्यैव शुक्तिरजतादिवत् स्वप्नार्थाकारेण परिणमते, ज्ञायते च अविद्यावृत्त्ये-
त्यन्ये । कः पक्षः श्रेयान् ? उत्तरः; अविद्याया एव सर्वत्रार्थाध्यासज्ञाना-
ध्यासोपादानत्वेन क्लृप्तत्वान्मनोगतवासनानिमित्तत्वेन च क्वचिन्मनःपरिणा-
मत्वव्यपदेशात् ।

155. When the *karma* that can be experienced in waking only is exhausted and when *karma* arises which can be experienced in dream, the identity with the gross body is set aside by the function of *tamas* called sleep. Then because of the absence of the grace of the presiding deities, all the faculties cease functioning and merge (in their cause), the *Viśva* is also said to merge. Then is the state of dream. Dream is the state of knowing caused when the faculties are not functioning, by the impressions that have got into the mind. In that state the mind itself is apparently transformed into objects like elephants, horses and such others and is known through the functioning of ignorance. This is the view of some. Others hold that ignorance itself is transformed into the dream objects, as happens in the case of shell-silver and the like and is also known through the functioning of ignorance. Which is the better view? The latter. Because ignorance only has been constructed as the substantial cause of the superimposition of objects as well as of knowings and it is



sometimes spoken of as undergoing transformations caused by the impressions in the mind.

१५६. ननु तदा मनसो दृश्याकारपरिणामानभ्युपगमे द्रष्टृत्वसम्भवेनात्मनः स्वयंज्योतिष्ट्वासिद्धिरिति चेत् ॥

156. Objection : If the transformation of the mind as the object is not admitted in that condition it would become the subject and the self-luminosity of the Self would be disproved.

१५७. न बहिरिन्द्रियजन्यवृत्त्यभावेन तदानीं मनसोऽग्राहकत्वात् तत्सह कारेणैव तस्य ग्राहकत्वनियमात् सवृत्तिकान्तःकरणावच्छिन्नस्यैव चैतन्यस्य प्रमातृत्वनियमात् तदाऽन्तःकरणसत्त्वेऽपि प्रमात्रभावः ॥

157. Answer : No. Because the knower through the means of valid knowing, the cogniser, is only consciousness delimited by the mind, the mind can perceive only by means of the functions generated by the faculties; and such functioning being absent in that condition the mind cannot perceive, the mind cannot be the cogniser.

१५८. किमधिष्ठानं स्वप्राध्यासस्य ? मनोऽवच्छिन्नं जीवचैतन्यमित्येके । मूलाज्ञानावच्छिन्नं ब्रह्मचैतन्यमित्यपरे । किं श्रेयः ? मतभेदेनोभयमपि । तथा हि; जाग्रद्वोधेन स्वप्नभ्रमनिवृत्त्यभ्युपगमादधिष्ठानज्ञानादेव च भ्रमनिवृत्तेर्ब्रह्मचैतन्यस्य चाधिष्ठानत्वे संसारदशायां तज्ज्ञानाभावात् ज्ञाते वा सर्वद्वैतनिवृत्तेर्न जाग्रद्वोधात्स्वप्ननिवृत्तिस्स्यात् । 'स हि कर्ता' इति च जीवकर्तृत्वश्रुतेः आकाशादिप्रपञ्चवत् सर्वसाधारण्यापत्तेश्च न मूलाज्ञानावच्छिन्नं ब्रह्मचैतन्यमधिष्ठानम् ॥

158. What is the substratum, basis or locus of the superimposition of dream ? Some hold that it is the soul-consciousness determined by the mind. Others hold that it is the *Brahman*-consciousness determined by the primal or root ignorance. Which is better ? Both (are good), depending on the difference of

opinion. It is admitted that the illusion of dream is dispelled only by the knowledge of the locus. Since the knowledge of *Brahman*-consciousness is not attainable when one is still involved in *samsāra*, then the illusion of dream would not be dispelled by the awareness of waking, if *Brahman*-consciousness is accepted as the locus. There is also the statement of the scripture about the soul in dream, that he is the maker. Again the experience of a particular dream should be; then, common to all souls like the experience of space. Therefore, *Brahman*-consciousness determined by primal ignorance is not the locus.

१५९. ननु जीवचैतन्यस्यानावृतत्वेन सर्वदा भासमानत्वात् कथमधिष्ठानत्वम् ।

159. Objection : Since the soul-consciousness is always seen brightly, being continuous, how can that become the locus ?

१६०. सत्यम् । तत्रापि स्वप्नाध्यासानुकूलव्यावहारिकसङ्घातभानविरोध्य-
वस्थाज्ञानाभ्युपगमात् स्वप्नदशायां चाहं मनुष्य इत्यादिप्रातीतिकसङ्घातान्तर
भानाभ्युपगमात् शय्यायां स्वपिमीति शय्यान्तरभानवत् भानसामग्र्यभावश्च
तुल्य एव ।

160. Answer : True. In that condition also a state of ignorance suitable for the superimposition of the dream and unsuitable for the shining of the aggregate (seen) in waking is admitted. It is also admitted that the objects experienced in dream in the form 'I am a man' and the like are different (from those experienced in waking) like the bed seen while dreaming, 'I am sleeping in a bed', being different (from the bed in which one is actually sleeping at the time). The absence of the accessories to perception is, of course, similar.

१६१. नन्वहं मनुष्य इत्यादिव्यावहारिकसङ्घातज्ञानस्य प्रमाणाजन्यत्वात्कथमज्ञाननिवर्तकता । अवस्थान्तरान्यथानुपपत्त्या तत्कल्पने सुषुप्तावपि स्वप्नबाधकज्ञानमास्थीयेत, तच्चानिष्टम्, जाग्रत्त्वापत्तेरिति ।

161. Objection : The waking knowing of aggregates, 'I am a man' and the like is not generated by means of valid knowing. How can it dispel ignorance? The change of state cannot be accepted as the cause, reasonably. If such a possibility is accepted, in deep sleep there could be a knowing which could sublate dream. That is not acceptable, because it would result in deep sleep being the same as waking up.

१६२. साध्ववोचः । स्वप्नावस्थाज्ञानस्यैव अन्तःकरणलयसहितस्य सुषुप्तिरूपत्वान्न तत्र तद्बाधः । जागरणे तु मिथ्यैव स्वप्नोऽभादित्यनुभवादहमिति ज्ञानस्य प्रामाणाजन्यत्वेऽपि यथार्थत्वात् शरीरादिज्ञानस्य च प्रमाणजन्यत्वादवस्थाज्ञानविरोधित्वमनुभवसिद्धम् । विशेषाज्ञानं तु न प्रमाणजन्यवृत्तिमन्तरेण निवर्तते । साक्षिणश्चाविद्यानिवर्तकत्वाभावः अज्ञानसाधकत्वेनैव धर्मिग्राहकमानसिद्धेः इति न किञ्चिदवद्यम् ।

162. Answer : You have spoken well. (The state of deep sleep is the ignorance of the dream state only, along with the dissolution of the mind and so it does not contradict the dream state. In waking, there is the experience, "The dream perceived was unreal". The knowing of 'I' (in that state), though not generated by means of valid knowing, yet corresponds to the actual object. The knowing of the body etc., is generated by the means of valid knowing.³³ Thus it

³³ In the knowing "I am a man", there are two objects 'I', and 'man'. The knowing of 'I' is not generated by the means of valid knowing because that (valid knowing) has been defined in para 84 as that part of the mind which stretches between the body and the object; and the 'I' sense being internal, that part is not there. But the knowing of 'man', being dependent on the body, which is visible, is generated by means of valid knowing.

is clear that the ignorance (in general, which produces the dream objects) is opposed to the ignorance that produces the objects of the waking state. Special ignorance, however, is not dispelled except by the function generated by means of valid knowing. The witness which proves the existence of ignorance cannot dispel ignorance, for that very reason. It is proved by the perception of the qualified. Thus everything is accounted for.

१६३. यावन्ति ज्ञानानि तावन्त्याज्ञानानीति चाभ्युपगमात् शुक्तिज्ञानेनैव व्यायहारिकसङ्घातज्ञानेनाज्ञानानिवृत्तावपि पुनरपि कदाचिद्रजतभ्रमवन्न स्वप्नाध्यासानुपपत्तिरिति जीवचैतन्यमेवाधिष्ठानमिति पक्षे न कोऽपि दोषः ।

163. It is also agreed that there are as many knowings as there are ignorances. So even though ignorance of the dream state is dispelled by the knowing of the aggregates of the practical (waking) state, as in the knowing of the shell, the possibility of the recurrence of the dream cannot be considered as unreasonable, even like the recurrence of the illusion of silver. Thus by accepting the soul-consciousness as the locus there is no defect.

१६४. यदा तु पुनर्ब्रह्मज्ञानादेवज्ञाननिवृत्त्यभ्युपगमः तदा रज्ज्वां दण्डभ्रमेण सर्पभ्रमतिरोधानवदधिष्ठानज्ञानाभावेऽपि जाग्रद्भ्रमेण स्वप्नभ्रमतिरोभावोपपत्तेः ब्रह्मचैतन्यमेव स्वप्नाध्यासाधिष्ठानमिति पक्षेऽपि न कश्चिदोषः । प्रतिजीवं स्वप्नाध्यासासाधारण्यं तु मनोगतवासनानामसाधारण्यादेव ।

164. Again, when it is agreed that ignorance is removed only by *Brahman*-knowledge, then like the illusion of the serpent disappearing by the illusion of a stick, even without the knowledge of the locus, it would be reasonable to accept the disappearance of dream illusion by the waking illusion. In that case

even accepting *Brahman*-consciousness as the locus of illusion would not be objectionable. But the uniqueness of the dream superimposition for each individual soul is due to the uniqueness of the impressions in the mind.

१६५. मनोवच्छिन्नं ब्रम्हचैतन्यमेवाधिष्ठानम् । एतस्मिन्नापि पक्षे अवस्थाज्ञानस्यावरकत्वाङ्गीकारात् काऽप्यनुपपत्तिः । अत एव शास्त्रेषु क्वचित्क्वचित् तथा व्यपदेशः ।

165. Or *Brahman*-consciousness delimited by the mind can be considered as the locus. In this view the ignorance of that state alone is accepted as the covering; therefore, there is no unreasonableness. That is why it is so described in some places in the disciplines.

१६६. ननु मनोवच्छिन्नचैतन्यस्याधिष्ठानत्वे अहं गज इत्याद्यहङ्कारसामानाधिकरण्येन गजप्रतीतिस्स्यात्, इदं रजतमिति शुक्तिसामानाधिकरण्येन रजतप्रतीतिवत्, न त्वयं गज इति । ब्रम्हचैतन्यस्याधिष्ठानत्वपक्षेऽपि गज इत्याकारैव प्रतीतिस्स्यात् त्वयं गज इति । तत्रापीदङ्कारस्पदीभूतबाह्यार्थाभावस्य समानत्वादिति चेत् ।

166. Objection : If consciousness limited by the mind is taken as the locus, the (dream) idea of an elephant should arise as, 'I am an elephant', having a common basis with the 'I' concept or the ego, even as the idea of silver arises as 'This is silver', having a common basis with shell. And not as 'This is an elephant'. Because the absence of the outer object which is the content of the 'this' idea is common (as the basis) to both cases.

१६७. आद्ये पक्षे अहङ्कारस्य शुक्तिवदधिष्ठानानवच्छेदकत्वात् शुक्ती रजतभित्तिवदहं गज इति न भ्रमाकारप्रसङ्गः । अहमिति ज्ञानस्येयं शुक्तिरिति ज्ञानस्येव भ्रमविरोधित्वात् । इदमंशस्य च भ्रमविरोधिन एव तत्र भानाभ्यु-

पगमात् । स्वप्ने तु गज इत्याकारवदयमित्याकारोऽपि कल्पित एव । उभया-
कारबाधेऽप्यधिष्ठानभूतचैतन्याबाधान्न शून्यावादप्रसङ्गः । जाग्रदृशायामपि
शुक्तीदङ्कारविलक्षणस्य प्रतीतिकस्यैव रजतेदङ्कारस्य भानाभ्युपगमाच्च ।
'अध्यस्तमेवहि परिस्फुरति भ्रमेषु' इति न्यायात् शुक्तीदमंशभानपक्षेऽपि नेदमंश
सत्यत्वमध्यासे प्रयोजकं किन्त्वधिष्ठानसत्यत्वम् । अधिष्ठानं च तत्राज्ञातम् ।
शुक्तिचैतन्यामिवात्रापि साक्षिचैतन्यं विद्यत एवेत्युपपादितम् । तस्मान्न
पक्षद्वयेऽपि काऽप्यनुपपत्तिः ।

167. Answer: No. Since the determinant of the locus is absent as in the case of the shell (where the illusory knowing does not take the form, "The shell is silver") there is no possibility of its taking the form "I am an elephant". The knowing of the locus as 'I' would be opposed to the illusion even as the knowing of the locus as 'shell' would be. So the appearance of the aspect 'this' only which is not opposed to the illusion is accepted as being perceived therein. In the dream, however, the form 'this' is a construction even like the form 'elephant'. Even when both these forms are sublated, the ultimate substratum Consciousness, is not sublated and so there is no void. Even in the waking state, it is agreed that the silver seen is only notional or conceptual and different in nature from the shell seen as 'This'. The reason is that 'in illusory knowing only the superimposed is seen'. Even in the view that only the 'This' element of shell is seen, the reality of the 'this' element does not participate in the illusion; but what does is the reality of the locus. The locus, like the unknown shell-consciousness, in that case, is here also as the witness-consciousness. This has been explained. Therefore, there is nothing unreasonable in either view.

१६८. अत्र च स्वाग्रिकपदार्थभोक्ता तैजस इत्युच्यते, पित्ताख्यतेजःप्रधान-
कत्वात् । आदित्यादिज्योतिरन्तरेणापि भासकत्वादिति वा ॥

168. In this condition, the enjoyer of the objects of the dream is called *Taijasa*, because of the predominance of light in the form of bile ; or because he is able to illumine objects even without the help of the sun or other powers of light.

१६९. एवं जग्रत्स्वप्नभोगद्वयेन श्रान्तस्य जीवस्य तदुभयकारणकर्मक्षये ज्ञानशक्त्यवच्छिन्नस्य सवासनस्यान्तःकरणस्य कारणात्मनाऽवस्थाने सति विश्रामस्थानं सुषुप्त्यवस्था । न किञ्चिदवेदिषमिति कारणमात्रोपलम्भः सुषुप्तिः । तत्र जाग्रत्स्वप्नभोग्यपदार्थज्ञानाभावेऽपि साक्ष्याकारं सुखाकारमवस्थाज्ञानाकारं चाविद्याया वृत्तित्रयमभ्युपेयते ॥

169. The resting place for the soul, tired by the experiences of the waking and the dream, when the *Karma* producing these states has been exhausted, is the state of deep sleep. Then the mind with all its impressions, delimited by the power of knowing, is identified with its cause only (i.e., merged in ignorance). Deep sleep is the knowing of the cause only in the form, “I know nothing”. Even though the experience of the objects of the waking and dream states is absent in that condition, three functions of ignorance, are accepted, as the witness, as bliss and as the non-knowing of the state.

१७०. अहङ्काराभावाच्च नैका विशिष्टवृत्तिः, सुषुप्त्यभावप्रसङ्गाच्च । अत एव वृत्तिरूपस्योपलम्भस्याभावान्न प्रलयेऽतिव्याप्तिः, तत्र तत्कल्पनाबीजाभावात् । इह च ‘सुखमहमस्वाप्सम्, न किञ्चिदवेदिषम्’ इति सुप्तोत्थितस्य परामर्शात् । अननुभवे च परामर्शानुपपत्तेः । अन्तःकरणोपरागकालीनानुभवजन्यत्वाभावाच्च न तत्तोल्लेखाभावेऽपि स्मरणत्वानुपपत्तिः, स्मरणे तत्तोल्लेखनियमाभावाच्च जाग्रदशायामस्वाप्समित्यनुभवानुपपत्तेः, लिङ्गाभावेनाश्रयासिद्ध्या चानुमानस्यासम्भावात् । अहङ्कारस्तूत्थानसमय एवानुभूयते, सुषुप्तौ लीनत्वेन तस्याननुभूतत्वात् स्मरणानुपपत्तेः ॥

170. Because of the absense of the ego it is not one composite function. Because it (the presence of the ego) would lead to the possibility of the absence of deep sleep. Therefore³⁴ and also because there is no knowing of the functioning form, the definition does not extend to total dissolution. There (in dissolution) the seeds for the construction of that (functioning form) are absent. In this case, one who wakes up after sleep recalls, "I slept well, I did not know anything". In the absence of experience, memory cannot be accepted. The experience (of deep sleep) does not occur at a time when there was contact with the mind (i.e., it does not occur as a function of the mind but of ignorance), therefore, it is not perceived as such in the recalled experience. The non-perception of suchness does not bar its being (classed as) memory, because, there is no rule of the invariable perception of suchness in memory. The knowing 'I slept', in the waking state cannot be accounted for otherwise. Because the absence of the sign would vitiate the locus and inference would be impossible. The ego is experienced only in the waking state. Because it is merged (in its source, ignorance) and so it is not experienced and memory thereof would not be reasonable.

१७१. मुखप्रतिबिम्बाश्रये दर्पणे जपाकुसुमलौहित्याध्यासेन रक्तं मुखमिति प्रतीतिवदहङ्काराश्रयसाक्षिचैतन्यस्य स्मरणाश्रयत्वादहमस्वाप्समिति सामानाधिकरण्यप्रतीतिः, न पुनरहं सुखीतिवदाश्रयतया । स्मृतिसंशयविपर्ययाणां साक्षिचैतन्याश्रयत्वनियमादहङ्कारस्य च प्रमाणजन्यज्ञानाश्रयत्वनियमात् । प्रमात्वेनैव तत्कार्यतावच्छेदात् । आप्रमात्वावच्छेदेन च अविद्याया एव

³⁴ Because of the acceptance of deep sleep as a function of ignorance.

कारणत्वात् । अत एवानाप्तवाक्यादिजन्यपरोक्षविभ्रमोऽप्यविद्यावृत्तिरित्यभ्युपगमो वेदान्तविदाम् । तत्रान्तःकरणवृत्तिजनकसामग्रीसम्भवेऽपि प्रमात्वाभावावरोधेन अन्तःकरणस्यासामर्थ्यात् ॥

171. When the redness of a hybiscus is superimposed on a mirror reflecting the face, one gets the idea, 'The face is red'. Similarly, the witness-consciousness is the locus of both the concept 'I' and of the memory and the two ideas having a common basis give rise to the idea 'I slept happy'. Not because it is the locus of the qualified experience, 'I slept as a happy person'. The rule is that witness-consciousness is the locus of memory, doubt and mistake; and 'I-ness' is the locus of knowings (cognition) generated by evidence, the means of valid knowing. That it (cognition) is a product is determined by its being generated by evidence. Ignorance as the cause of I-ness is determined by its (the I-ness) being not generated by evidence.³⁵ That is why the knowers of *Vedānta* admit that even the illusion generated by the words of the unattained is also a function of ignorance only.³⁶ In that case, though the accessories needed for generating the function of the mind are present, the mind is unable to perform the function because of obstruction by the absence of evidential value.³⁷

³⁵ In the waking state there is no sign by which the preceding state of deep sleep could be inferred. So this idea "I slept well" cannot be an inference; therefore it must be only a memory of an experienced state.

³⁶ See note 33.

³⁷ *Śabda*, verbal testimony, to be a *pramāṇa*, has to be the word of an *āpta*, one who has attained the truth. The words of those who have not attained truth are, therefore, without value as evidence.

१७२. नामादिषु ब्रह्माध्यासस्तु इच्छाधीनतया भ्रमप्रमाविलक्षणा मनोवृत्तिरेव कामादिवत् । तदुक्तम्—अत एव चोदनाजन्यत्वान्मानसी क्रियैव सा न ज्ञानमिति । एतेन तर्कस्यापि मनोवृत्तित्वं व्याख्यातम् । व्याप्यारोपेण व्यापकप्रसज्जनात्मकस्य तर्कस्येच्छाधीनतया भ्रमप्रमाविलक्षणत्वादिति । अत एव मनननिदिध्यासनसहिते श्रवणाख्ये वेदान्तवाक्यविचारे 'श्रोताव्यो मन्तव्यो निदिध्यामितव्यः' इत्यादिविधिरप्युपपद्यते ॥

172. But the superimposition of *Brahman* as name and the like is optional, subject to one's will and is therefore another kind of mental function, like desire and the others, different from both illusion and evidential knowing. So it has been said, "This is an activity of the mind, because of being generated by an injunction and is not knowing." (B.S.B. i, i, 4) This explains reasoning also (as a mental function distinct from knowing). Depending on the acceptance of the (presence of the) pervaded to find the (presence of the) pervading principle, reasoning is subject to willing. And is therefore distinct from both illusion and cognition. That is the reason why the discussion of the statements of the *Vedānta*, called listening, along with reasoning and intense concentration is prescribed (for achieving *Bhramajnāna*).

१७३. तस्य चतुर्विधान्वयव्यतिरेकादितर्करूपत्वात्, दृग्दृश्यान्वयव्यतिरेकः, साक्षिसाक्ष्यान्वयव्यतिरेकः आगमापायितदवध्यन्वयव्यतिरेकः दुःखिपरमप्रेमास्पदान्वयतिरेक इति । अनुवृत्तव्यावृत्तान्वयव्यतिरेकः पञ्चमः । एतच्च सर्वेषां वेदान्तानुकूलतर्काणां चतुर्लक्षणीमीमांसाप्रतिपादितानामुपलक्षणमित्यभियुक्ताः । विस्तरस्तु वेदान्तकल्पलतिकायामनुसन्धेयः ॥

173. Reasoning with co-occurrence and absence is of four kinds : The co-occurrence and absence of sight and the seen ; the co-occurrence and absence of the witness and the witnessed ; the co-occurrence and absence of what comes and goes and the limit thereof ;

and the co-occurrence and absence of being sorrowful and the object of supreme love. There is a fifth kind of co-occurrence and absence, that of continuation and distinction (being and non-being). The wise elders say that these are the indication of all the arguments suitable for understanding the Vedanta employed in the discussions (regarding *Brahman*) in the work of four chapters. The elaboration of this may be studied in the *Vedanta-Kalpalatika*.

१७४. तदेवं सुषुप्त्यवस्थायामस्त्यानन्दभोगः, तद्भोक्ता च सुषुप्त्यभिमानि प्राज्ञ इत्युच्यते । प्रकर्षेणाज्ञत्वात्तदानीं विशेषावच्छेदाभावेन प्रकृष्टज्ञत्वाद्वा । तदा चान्तःकरणस्य लयेऽपि तत्संस्कारेणावच्छेदात् न जीवाभावप्रसङ्गः । न वा सार्वज्यापत्तिः ॥

174. Therefore, there is the experience of Bliss in deep sleep in this manner. The experience of that condition identified with it, is called '*Prājña*', because of having enhanced ignorance. Or it may be taken to mean that because of the absence of particular determinants, his knowing is enhanced. In that condition, though the mind is absorbed because the impressions are there as the determinant, there is no possibility of ceasing to be a soul, nor the attainment of omniscience.

१७५. ईशाभेदप्रतिपादनं च शरीरेन्द्रियाद्यभिमानरहितत्वेनोपचारात् तत्संस्कारस्य च निमित्तकारणत्वेन साक्ष्याश्रितकार्योपादानकोटावप्रवेशाच्च तद्वेदेऽपि साक्षिभेदः ॥

175. Because of the absence of identity with the body, the faculties and the like, it is described by courtesy, as non different from God. The impressions therein being the intelligent cause (of the other states), it cannot be included in the group of the substantial causes of the products which have their locus in

the witness. Because of this difference in the impressions it is different from the witness.

१७६. जागरणे त्वन्तःकरणस्य प्रमात्राश्रितकार्योपादानकोटौ प्रवेशात्तद्भेदेन प्रमातृभेद एव । साक्षिण एव चाधिकोपाधिविशिष्टस्य प्रमातृत्वान्न प्रति-
सन्धानानुपपत्तिरिति ॥

मातृमानप्रभेदेऽपि प्रतिभेदेहं न भिद्यते ।

साक्षी बवाह्यार्थवद्यस्मात् स आत्मेत्युच्यते ततः ॥

व्यभिचारो मिथो यद्वत् प्रमात्रादेः स्वसाक्षिकः ।

सर्वमात्राद्यभावार्थसाक्षित्वान्न तथात्मनः ॥

इति वार्तिककारपादैर्व्यवहारदशायामपि साक्षिभेदनिराकरणात् सुषुप्तौ तद्भेदकल्पनं केषांचिद्वयामोह एवेत्यवधेयम् ।

176. In the state of waking, the mind is included in the group of substantial causes of the products based on the cognizer and is therefore different from the cognizer.

The witness only with added adjuncts becomes the cognizer, therefore, it is not unreasonable to attribute memory to it.

“The witness does not differ from body to body though the cognizer and the means of knowing do differ ; (in this it is) like the object ; therefore it is called the Self. The variation of the cognizer and such other categories and their absence also are seen by the witness ; but not the absence of itself because it is the Self.” (B.u.v. iii. 4, 54, 55). Thus, the revered author of *Vārtika* has refuted multiplicity of the witness even in the waking state. Therefore, the view of some who would construct distinctions in the witness in the deep sleep is to be understood only as a great delusion.

१७७. ननु दुःखमहमस्वाप्समिति कस्यचित्कदाचित्परामर्शात् सुषुप्तौ दुःखानुभावोप्यस्तु ।

177. Objection : Some persons, sometimes, have the remembrance in the form 'I slept painfully'. Therefore the experience of pain in deep sleep is to be accepted.

१७८. न, तदानीं दुःखसामग्रीविरहेण तदभावात् । सुहृदस्य च आत्मस्वरूपत्वेन नित्यत्वात् शय्यादेरसमीचीनत्वेन च दुःखमित्युपचारत् दुःखमहमस्वाप्समिति प्रत्ययोपपत्तिः ।

178. Answer : No. Pain is absent in that condition because the accessories that produce pain are absent. Bliss being the essence of the Self is eternal, ever present. The hardness etc., of the bed (felt in the last instant of the waking state, before entering in to deep sleep) conventionally considered as pain, accounts for the idea 'I slept painfully'.

१७९. अथ वा अवस्थात्रयस्यापि त्रैविध्याङ्गीकारात् सुषुप्तावपि दुःखमुपपद्यते । यथा हि, प्रमाज्ञानं जाग्रज्जाग्रत्, शुक्तिरजतादिविभ्रमो जाग्रत्स्वप्नः श्रमादिना स्तब्धीभावो जाग्रत्सुषुप्तिः । एवं स्वप्ने मन्त्रप्राप्तिः स्वप्नजाग्रत्स्वप्नेऽपि स्वप्नो मया दृष्ट इति बुद्धिः स्वप्नस्वप्नः । जाग्रदृशायां कथयितुं न शक्यते, स्वप्नावस्थायां च यत्किञ्चिदनुभूयते तत्स्वप्नसुषुप्तिः । एवं सुषुप्त्यवस्थायामपि सात्त्विकी या सुखाकारा वृत्तिः सा सुषुप्तिजाग्रत् । तदनन्तरं सुखमहमस्वाप्समिति परामर्शः । तत्रैव या तामसी वृत्तिः सा सुषुप्तिस्वप्नः तदनन्तरमेव दुःखमहमस्वाप्समिति परामर्शोपपत्तिः । तत्रैव या तामसी वृत्तिः सा सुषुप्तिः, तदनन्तरं गाढं मूढोऽहमस्वाप्समिति परामर्शः । यथा चैतत् तथा वासिष्ठवार्तिकामृतादौ स्पष्टम् ॥

179. Alternately, another explanation is possible : Admitting the threefold nature of the three states, grief can be explained even in deep sleep. Thus : Evidential knowing or cognition is waking in waking, delusions like shell-silver are waking dream ; stillness resulting from fatigue and the like is waking sleep.

Similarly, the getting of a *mantra* in a dream is dream-waking the knowing 'I am dreaming' in the dream-state is dream-dream; when the experience cannot be retold in the (subsequent) waking state it is dream sleep. In the same way, even in deep sleep the function of *satva* in the form of joy is waking-sleep; after that only there is the memory 'I slept happy'. In the same condition, the function of the *rajas* is sleep-dream. After that only there is the memory, "I slept painfully". In the same state the function of *tamas* is sleep-sleep. After that the memory is of the form "I slept in deep non-knowing". All this is clearly explained in the (*yoga*)-*Vāsishtha* and the nectar-like *Vārtika*.

१८०. एवमध्यात्मं विश्वः, अधिभूतं विराट्, आधिदैवं विष्णुः, अध्यात्मं जाग्रत्, अधिदैवं पालनम्, अधिभूतं सत्त्वगुणः। एवमध्यमात्मं तैजसः, अधिभूतं हिरण्यगर्भः, अधिदैवं ब्रम्ह, अध्यात्मं स्वप्नः, अधिदैवं सृष्टिः, अधिभूतं रजोगुणः। एवमध्यात्मं प्राज्ञः अधिभूतमव्याकृतम्, अधिदैवं रुद्रः, अध्यात्मं सुषुप्तिः, अधिदैवं प्रलयः, अधिभूतं तमोगुणः।

180. Thus, based on the soul as body, it is *Viṣva*; based on the elements, *Virāt* and based on the gods, *Vishnu*. (With reference to the function), based on the soul as mind it is waking; based on the gods it is protection or sustenance; based on the elements it is the quality of *satva*. Similarly, based on the self as the states of the soul is *taijasa*, based on the elements it is *Hiranyagarbha*, based on the gods it is *Brahma*. Based on the soul as the states of consciousness it is dream, based on the gods it is creation, based on the elements the quality of *rajas*. Similarly, based on the soul, it is *prājna*, based on the elements, the unmanifest; based on the gods, *Rudra*; based on the

soul it is sleep, based on the gods, dissolution ; based on the elements *tamas*.

१८१. एवमध्यात्माधिभूताधिदैवानामेकत्वात् प्रणवावयवत्रयसहितानामुपहितानामैक्योपासनया हिरण्यगर्भलोकप्राप्तिः, अन्तःकरणशुद्धिद्वारा क्रम-मुक्तिश्च । एतत्सर्वोपाधिनिराकरणेन साक्षिचैतन्यमात्रज्ञानेन तु साक्षादेव मोक्ष इति ।

181. Thus all these based on the soul, the gods and the elements are one. By meditating on the unity of these with their adjuncts as identical with the three parts of the *pranava*, one attains to the world of *Hiranyagarbha*. By the purification of the mind gradually there is liberation also. But by discarding all the adjuncts and knowing pure consciousness directly, liberation is direct.

१८२. तदेवं त्रयाणामप्यवस्थात्रयसहितानां विश्वतैजसप्राज्ञानां अविद्यात्मकत्वात् दृश्यत्वेन च मिथ्यात्वादनुपहितः केवलस्साक्षी तुरीयाख्योऽहमस्मीत्यर्थः ॥

182. Thus, because they are knowable, these three *Viswa*, *Taijasa* and *Prajna* are products of ignorance and so they are false ; but I am the absolute, the witness without any adjunct, called the fourth. This is the meaning.

१८३. एवं व्यवहारतः सर्वव्यवस्थोपपत्तेः परमार्थतः कस्या अपि व्यवस्थाया अभावान्न काप्यनुपपत्तिः । विस्तरेण चैतत्प्रपञ्चितमस्माभिर्वेदान्तकल्पलति-कायामित्युपरम्यते ॥ ८ ॥

183. Thus, within the practical or phenomenal all the distinctions are reasonable but in reality as there is no distinction of any sort whatever ; there is nothing unreasonable. This has been dealt with elaborately by us in the *Vedanta-kalpalatikā*. We shall now stop. 8

१८४. ननु जाग्रत्स्वप्नसुषुप्तचवस्थासहितानां त्रयाणामपि तदभिमानिनां मिथ्यात्वात्तत्साक्षिणोऽपि मिथ्यात्वं स्यादविशेषादित्याशङ्क्य विशेषाभिधानेन साक्षिणस्सत्यत्वमाह—

अपि व्यापकत्वाद्वितत्त्वप्रयोगात्

स्वतस्सिद्धभावादनन्याश्रयत्वात् ।

जगत्तुच्छमेतत्समस्तं तदन्यत्

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

184. A doubt may occur : The three states of consciousness and the entities identified with them being false, the witness of these could also be false because there is no distinction. To dispel this doubt the *Ācārya* affirms the reality of the witness by showing the distinction :

And because It is pervasive and taught as (most) desirable,

Because It is self-evident being and not dependent on any other,

The whole world is unreal but being other than that, I am the One, the residue, *Śiva*, the Absolute. 9

१८५. 'न दृष्टेर्द्रष्टारं पश्येः' इति साक्षिणं प्रकृत्य, 'अतोऽन्यदार्तम्। इति श्रुतेः साक्षिणोऽन्यत्साक्ष्यं सर्वं जगत्तुच्छम्, न तु साक्षी। वाधावधित्वात् भ्रमाधिष्ठानतया ज्ञातत्वाच्च तद्वाधग्राहकाभावाच्चेत्याद्यनुक्तसमुच्चयार्थोऽपिशब्दः ॥

185. Regarding the witness, beginning with "You cannot see the seer of sight (B.u. iii, 4, 2), the *Śruti* goes on to say, "All other Than that is mortal" (B.u. iii, 4, 2), Therefore, all that is witnessed, the whole world other than the witness, is unreal; but not so the witness. Because it is the limit of all sublation, it is known as the basis or locus of illusory knowing and there is none to grasp its sublation. The word "and" stands for the totality of the above and all other reasons not specifically mentioned.

१८६. ‘अथ यदल्पं तन्मर्त्यम्’ इति श्रुतेः परिच्छिन्नत्वतुच्छत्वयोः समव्याप्तत्वात् परिच्छिन्न त्वनिवृत्त्या तुच्छत्वनिवृत्तिरित्याह, व्यापकत्वादिति ॥ ‘सर्वं खल्विदं ब्रह्म’ इति सर्वात्मत्वोपदेशेन देशकालापरिच्छिन्नत्वादाकाशादीनां च देशकालपरिच्छिन्नत्वेऽप्यापेक्षिकमहत्त्वेन व्यापकत्वोपचारात् ॥

186. “Now, that which is finite is mortal” (Ch.u. vii, 24, 4) From this statement of the scriptures and because limitation and unreality are mutually pervasive, it is said that unreality is removed by removing the state of being limited. The word ‘pervasive’ means this. Because “All this is verily *Brahman*”, (Ch.u. iii, 14, 1) It is taught as the Self of all and as being unlimited by space and time. Space and the like are by courtesy called pervasive because they are comparatively so, though (in the absolute sense) they are limited.

१८७. ननु सर्वव्यापकत्वेन नित्यत्वाद्भावपत्वाच्च आत्मा न दुःखनिवृत्तिरूपः, नापि सुखरूपः सुखस्यानित्यत्वेन नित्यात्मस्वरूपत्वानुपपत्तेः। तथा चात्मस्वरूपो मोक्षोऽपुरुषार्थ एवेत्याशङ्क्य नेत्याह—हितत्वप्रयोगादिति ।

187. It may be objected that because the Self is all pervading, eternal and of the form of pure existence, He cannot be of the form of the removal of pain. Nor is He of the form of joy; because joy is non-eternal and cannot be accepted as being the essence of the eternal Self. Then liberation which is the essence of the Self would be only a non-value. This is answered by “Because It is taught as most desirable.”

१८८. हितत्वं पुरुषार्थत्वम् । ‘तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा’ इति ‘यो वै भूमा तत्सुखं’ ‘एष एव परम आनन्दः’ ‘विज्ञानमानन्दं ब्रह्म’ इत्यादिभिः श्रुतिभिः तस्य परमानन्दरूपत्वोपदेशात् । तस्य च नित्यत्वेऽपि लोके धर्मजन्यतत्तदन्तःकरणवृत्तिव्यङ्ग्यतया तदुत्पत्तिविनाशोपचारः । अज्ञानव्यवहितस्य च तस्याप्राप्तस्येव ज्ञानमात्रादविद्यानिवृत्त्या प्राप्तिरिव भवतीति तदुद्देशेन मुमुक्षुप्रवृत्त्युपपत्तिः ।

अध्यस्तस्य प्रपञ्चस्य दुःखरूपास्याधिष्ठानत्वात् स एवाभाव इति दुःखाभावा-
रूपत्वेनाऽपि तस्य पुरुषार्थता ।

188. Being desirable is being a value for the person, *purushārtha*. “That which is innermost, is dearer than a son, dearer than wealth, dearer than all this, is the Self.” “(B.u.i. 4, 8). “That which is great (infinite) is joy” (Ch.u. viii, 23, i) “This alone is supreme Bliss” (B.u. iv, 3, 33). “The Infinite is knowledge and Bliss (B.u. iii, 9, 28). These and such other passages of the *śruti* teach Its essence as supreme Bliss. Though It is eternal, in the world it is conventionally known as having a beginning and an end corresponding to the rise and subsidence of the several functions of the mind caused by *dharma*. Because of the intervention of ignorance It appears to be unattained. Only when ignorance is removed by knowledge, It appears to be attained. The efforts of the person who desires to be free can be understood only as meant to achieve this (removal of ignorance). This world which is a superimposition is the basis of all that is pain or sorrow; it (the world) is itself non-existent. That (knowing) has also a value for a person as the knowing of the absence of the pain and sorrow.

१८९. ननु मोक्षे सुखं संवेद्यते, न वा? नाद्यः । तदानीं देहोन्द्रियाद्य-
भावेन तद्व्यञ्जकाभावात् । व्यञ्जकाभावेऽपि तत्संवेदनाभ्युपगमे संसारद-
शायामपि तथा प्रसङ्गात् । न द्वितीयः । अपुरुषार्थतापत्तेः । ज्ञायमानस्यैव
तस्य पुरुषार्थत्वात् । अत एव शर्करातद्भोजिनोरिवेति वैष्णवम्मन्यानामुद्गार
इति चेत् ।

189. Objection : In liberation, is there the knowing of joy or is it not there? It cannot be the first. Because of the absence of the body the faculties and the like in that condition, there is nothing that can

manifest it. If it is agreed that it can be known even in the absence of the means of manifestation, that should, then, be possible even in the state of *Samsāra*. It cannot be the second because in that case, it would cease to have any value. Only as being known, it can be a value like sugar and its enjoyer. This is the contention of those who claim to be devotees of *Vishnu*.

१९०. नेत्याह, स्वतस्सिद्ध भावादिति । स्वप्रकाशज्ञानरूपत्वादित्यर्थः । यद्यपि संसारदशायामविद्यावृत्तस्वरूपत्वादात्मा परमानन्दरूपतया न प्रथते तथाऽपि तत्त्वविद्ययाविद्यानिवृत्तौ स्वप्रकाशतया स्वयमेव परमानन्दतया प्रकाशत इति न व्यञ्जकापेक्षा ।

190. Answer: "No," he says, "because It is self-evident being." It means 'Because It is self-luminous knowledge.' In the state of *samsāra*, the Self is not known as being the supreme Bliss because of being covered by ignorance. Yet when ignorance has been removed by knowledge, It shines as supreme Bliss by itself because it is self-luminous. So it does not need another principle to manifest it.

१९१. ननु सुखस्य स्वप्रकाशज्ञानरूपत्वेऽपि नात्मरूपता । ज्ञानस्य धात्वर्थ-रूपतया क्रियात्वेन साश्रयत्वात् जानामीति प्रतीतेर्ज्ञानमहमस्मीत्यप्रतीतिश्च । तथा च कथमद्वैतवाद इत्याशङ्क्य नेत्याह—अनन्याश्रयत्वादिति । 'यत्साक्षादपरोक्षाद्ब्रह्म' 'अयमात्मा सर्वान्तरः' 'सत्यं ज्ञानमनन्तं ब्रह्म' 'विज्ञानमानन्दं ब्रह्म' इति श्रुतेः स्वप्रकाशज्ञाननन्दरूप एवात्मा । अन्तःकरणाद्युपाधितादात्म्याध्यासेन च तद्वृत्तौ ज्ञानाध्यासाज्जानामीति तदाश्रयत्वप्रतीतिः । धात्वर्थत्वमुत्पत्तिविनाशवत्त्वं चान्तःकरणवृत्तेरेवेति ज्ञप्तिरूपमुख्यज्ञानस्य सर्वाधिष्ठानत्वेनान्याश्रयत्वाभावान्न द्वैतापत्तिः ।

191. Objection : Even if bliss should be self-evident knowledge it is not the Self. Knowledge needs an object by the very nature of the meaning of the root ('to know'). Also the idea about anything is of the

form 'I know' and not of the form 'I am knowledge.' So how can this theory of non-duality stand?

Answer: He says, 'No, because it is not dependent on any other.' "The Infinite is that which is direct and immediate' (B.u. iii, 4, i). "The Infinite is truth, knowledge, endless" (T.u. ii, I, I). "The Infinite is knowledge and Bliss" (B.u. iii, 9, 28).

Because of these and such other statements of the scripture, the Self is self-luminous knowledge and Bliss. The idea, 'I know', arises from the superimposition of identity with the mind and its function. The meaning of the rest as well as the ideas of origination and destruction pertain to knowing, which is a function of the mind only. Therefore, knowledge which is pure awareness and so the locus of everything else does not need another support. So there is no lapsing into duality.

१९२. तेन ज्ञानसुखात्मक आत्मा सत्यः । तद्विन्नं च सर्वं जगदसत्यमिति सिद्धम् ॥ ९ ॥

192. Thus it is established that the Self is in essence Knowledge and Bliss and only That is real and the whole world, other than That, is unreal. 9

१९३. ननु सर्वस्य जगतः तुच्छत्वे तन्निषेधेनात्मतत्त्वप्रतिपत्तिः न स्यात् । न हि शशविषणं निषिद्धयेत्, क्वचित्प्रमितं क्वचिन्निषिद्धयेत् इति न्यायात् । तथा च निषेधानुपपत्त्यैव न जगतः तुच्छत्वमिति नेत्याह,

न चैकं तदन्यद्वितीयं कुतः स्यात्

न वा केवलत्वं न चाकेवलत्वम् ।

न शून्यं न चाशून्यामद्वैतकत्वात्

कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १० ॥

एकत्वसङ्ख्यायोगि एकम् । तदपेक्षावुद्विजन्त्यद्वित्वसङ्ख्यायोगि द्वितीयम् । तत्त एकाभावे द्वितीयं कुतः स्यात् । द्वितीयं च तृतीयादीनामप्युपलक्षणम् ।

193. An objection can be raised thus : If the whole world is unreal, knowledge of the Self cannot arise by the denial of the world. The horn of a hare (an unreal entity) is never denied. The rule is that something known through evidence on some occasion is denied on some other occasion. Therefore, denial is itself unreasonable and the world is not unreal. He says 'No'.

Not (even) the one is there, how can there be a second other than it?

Not absoluteness nor even non-absoluteness

Not the void nor the non-void because of Its non-duality.

How can I speak of That which is established by all the *Upanishads*? 10

The one, which can be associated with the numerical property of oneness. 'Second' that which can be properly associated with the numerical value of two, which is relative to the idea of one. So when the one is not there how can there be a second? 'Second' is indicative of the third and the rest.

१९४. ननु 'एकमेवाद्वितीयम्' इति श्रुत्या एकत्वं प्रतिपाद्यते ।

194. Objection: Does not the *Śruti* say " *Brahman* is one only without a second " (Ch. u. vi. 2, i), and so establish oneness?

१९५. नेत्याह, न वा केवलत्वमिति । केवलत्वमेकत्वम् । तस्याविद्यकत्वात् ।

195. Answer: 'No.' He says, 'not absoluteness.' Absoluteness is oneness; (it is denied) because it is essentially ignorance.

१९६. यद्यात्मन एकत्वं श्रुत्या न प्रतिपाद्यते तर्हि प्रत्यक्षादिप्रमाणवशादनेकत्वमेव स्यादिति चेत् ।

196. Objection : If the scripture does not establish oneness, then let it, the Reality, be the manifoldness as presented by perception and other means of valid knowing.

१९७. नेत्याह—न चाकेवलत्वमिति । अकेवलत्वम् अनेकत्वम् । ‘नेह नानास्ति किञ्चन’ ‘एकमेवाद्वितीयम्’ ‘अथात आदेशो नेति नेति’ इत्यादिश्रुतिभ्यः ।

197. Answer : No, He says, ‘Not non-absoluteness.’ Non – absoluteness is manifoldness. Because of scriptural statements :

“ There is no manifoldness whatever ” (B. u. iv. 4, 29)

“ One only without a second ” (ch. u. vi. 2, 1). “Now therefore the instruction is ‘Not this ; not this’ (B. u. i. 3, 6) and such others which totally deny all manifoldness.

१९८. तार्हि सर्वप्रतिषेधाच्छून्यमेवस्यादिति ।

198. Objection : Then since everything is denied let It be the void.

१९९. नेत्याह, नशून्यमिति । ‘असन्नेव स भवति । असद्ब्रह्मेति वेद चेत्’ अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः’ इति । ‘सत्यं ज्ञानमनन्तं ब्रह्मा’ ‘सदेव सोम्येदमग्र आसीत्’ इत्युपकम्य, ‘ऐतदात्यमिदं सर्वं तत्सत्य सआत्मा तत्त्वमसि’ इत्यादिश्रुतिभिः सत्यत्वप्रतिपादनात् सर्वभ्रमाधिष्ठानत्वात् सर्वबाधावधित्वाच्च ।

199. Answer : ‘No’, he says ‘not the void.’ Because of the scriptural statements, if one knows *Brahman* to be non-existent, he becomes non-existent ; if he knows that *Brahman* exists, he is known as existing or good (T. u. ii, 6, 1). *Brahman* is Reality, Knowledge ‘endless’ (T. u. ii, 1, 1). The passage commencing with ‘My dear boy, in the beginning all this was Reality only’ and going on to say “All this has That for its essence, That is Real, That is the Self, That thou art” (Ch. u. vi, 8, 7) and such others which establish Reality.

Also because it is the locus of all illusion and the limit of all negation.

२००. तर्हि सत्यत्वज्ञानत्वादिधर्मवदपि स्यात्

200. Objection : In that case let it have at least the attributes of being real and of being known.

२०१. नेत्याह, न चाशून्यमिति । एकमद्वितीयमिति पदद्वयेन सर्वभेद-
प्रतिषेधेऽप्येवकारेण धर्मधर्मिभावादिभेदप्रतिषेधात् । सर्वत्र हेतुमाह—
अद्वैतकत्वादिति । द्विधा इतं द्वीतम् । तस्त भावो द्वैतम् । तदुक्तं
वार्तिके—

द्विधेतं द्वीतमित्याहुः तद्भावं द्वैतमुच्यते ।

इति । न विद्यते द्वैतं द्विधाभावो यत्र तदद्वैतमित्यक्षरार्थः । ‘सलिल एको
द्रष्टाद्वैतः’ इति श्रुतेः प्रतियोगिज्ञानस्यैव लाघवेनाभावबुद्धौ कारणत्वात्
द्वैतस्यानिर्वचनीयत्वाङ्गीकारेण प्रत्यक्षादिवेद्यत्वान्निषेधोपपत्तिरित्यर्थः

201. Answer : No, he says, ‘Not also nonvoid’. Because by the two expressions ‘one and without a second’, everything else has been negated ; and by the expression ‘only’, even the (internal) distinctions of substantive and predicative have been refuted. The reason for all this is given, “being non-dual”. Being known in two ways is dual ; its abstract is duality. So it has been said in the *Vartika*.

“Being known in two modes is dual ; its abstract or being is duality”. (B.u.v. iv, 3, 186). The state in which there is no duality is non-dual” This is the literal meaning. “The one seer is like water, non-dual”, (B.u. iv, 3, 32), says the scripture. Knowledge of the counter-correlate is admitted as the basis of the idea of negation only for the sake of simplicity and duality is accepted as indefinable. Because of all this and since negation is known through sensory perception and the like the denial stands to reason. This is the meaning of the expression.

२०२. तर्ह्येतादृश आत्मा अङ्गुलिनिर्देशेन प्रतिपाद्यतामिति ।

202. Objection : If that is so, let such Self be clearly explained as if being pointed out with the finger.

२०३. नेत्याह, कथं ब्रवीमीति । किमाक्षेपे । अद्वैतकत्वेन वागविषयत्वात् । 'अवचनेनैव प्रोवाच' 'यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह' 'न विज्ञातेर्विज्ञातारं विजानीयात्' इत्यादिश्रुतिभ्यः ।

203. Answer : No. He says "How can I speak?" "How" expresses the impossibility of verbalising.

Because being non-dual it is not an object of speech, as shown by scriptural passages like, "He expounded through silence only" (N.u.t.u. 7), "Whence words return without reaching there, along with thought" (T.u. ii, 4, I). "You cannot know the knower of knowing" (B.u. iii, 4, 2) and such others.

२०४. वागविषयत्वे वेदान्तानां कथं तत्र प्रामाण्यमिति चेत् ।

204. Objection : If it is not the object of speech how can the Vedanta produce valid knowledge about it ?

२०५. न. अविषयेऽप्यात्मनि तदाकारवृत्तिमात्रेण तदविद्यानिवर्तकत्वादित्याह सर्ववेदान्तसिद्धमिति । तथा च श्रुतिः—

यस्यामतं तस्य मतं सतं यस्य न वेद सः ।

अविज्ञातं विजानतां विक्षातमविजानताम् ॥

यन्मनसा न सनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

इत्यादिरविषयत्वमात्मनो दर्शयति ।

205. Answer : Though it is not an object, (the *Śruti* conveys knowledge of it) by dispelling ignorance about the Self only by the mind-function of that form. He says this by the expression, "what is established by all the *Vedanta*". So the *Śruti* also says, "It is known by one who does not know; whoever (thinks he) knows does not know. Unknown to the

knowers, known only by the non-knowers ” (Ke.u. ii, 3); “ Which is not known by the mind, by which, they say, the mind is known ; know That to be *Brahman*, not this which is worshipped ” (Ke.u. i, 5). Such passages demonstrate that the Self is not an object.

२०६. तदेवं वेदान्तवाक्यजन्याखण्डाकारवृत्त्या अविद्यानिवृत्तौ तत्कल्पित-सकलानर्थनिवृत्तौ परमानन्दरूपस्सन् कृतकृत्यो भवतीति सिद्धम् ॥

206. Thus, therefore, it is established that, when ignorance has been dispelled by the (mind) function in the form of the Infinite all disvalues created by it (ignorance) are also dispelled and He is as Supreme Bliss and is fulfilled. 10

नस्तौमि तं व्यासमशेषमर्थं सम्यङ् सूत्रैरपि यो बबन्ध ।

विनापि तैः सङ्ग्रथिताखिलार्थं तं शङ्करं नौमि सुरेश्वरं च ॥ १ ॥

लघुरपि बहर्थवहश्चिन्तामणिरिव निबन्धोऽयम् ।

मधुसूदनेन मुनिना विहितो गुणिनां विनोदाय ॥ २ ॥

यदत्र सौष्टवं किञ्चित् तद्गुरोरेव मे न हि ।

यदत्रासौष्टवं किञ्चित् तन्ममैव गुरोर्न हि ॥ ३ ॥

बहुयाचनया मयायमल्पो बलभद्रस्य कृते कृतो निबन्धः ।

यददुष्टमिहास्ति यच्च दुष्टं तदुदारास्सुधियो विवेचयन्तु ॥ ४ ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीविश्वेश्वर-

सरस्वतीभगवत्पादशिष्यमधुसूदन सरस्वती-

विरचितः सिद्धान्ताविन्दुनामा

ग्रन्थः समाप्तः

It is not that I do not praise Vyāsa who brought together all the meaning (of the *Upanishads*) by means of the *Sūtras* (threads). I salute Sankara and Sureshwara who have brought all the meanings together even without those *Sūtras*. 1

This composition, like the *Cintāmaṇi*, the wish-fulfilling jewel, conveys much meaning, though it is small (in size). It is composed by the thoughtful ascetic Madhusudana for the entertainment of those who are qualified. 2

Whatever is good in this is the *Guru's* only and not mine ; whatever is not good herein is mine only and not the *Guru's*. 3

This small work was composed by me for the sake of Balabhadra who asked much for it. Whatever is right in this and whatever is not right, let the generous wise men decide.

The *Sidhanta-bindu* composed by Maduhsudana Sarasvati, a disciple of the revered Visveswara Sarasvati, a wandering monk of the *paramahansa* order and a teacher, is concluded.

ओं तत्सत्

GLOSSARY

Absolute.

Not related to any other in any way ; not to the world as its creator, not to the word as its meaning. Not even as the opposite of 'relative', because that would have the relation of being the opposite of something. *kevalah*, केवलः.

Absolute knowledge.

Knowledge without any association. Normally knowledge is associated with the knower, the subject and the known, the object. But absolute knowledge is knowledge without such association. Awareness, knowledge, consciousness, pure consciousness also have the same meaning. *kevala-jnānam*, *jnānam*, *caitanyam*, *suddha-caitanyam*, *cit*, *cinmatram* ; केवलज्ञानं, ज्ञानं, चैतन्यं, शुद्धचैतन्यं, चित्, चिन्मात्रं. This is held to be undifferentiated, homogeneous and the same as pure or absolute Being and Bliss.

Adjunct.

A qualifying principle that is not integral with the substance it qualifies. *upadhih* ; उपाधि: see note 6 on page 8.

Aggregate.

A combination of several constituents, not necessarily a separate entity resulting from such combination. *sanghatah* ; संघातः.

Attribute.

A qualifying principle that restricts, limits, determines, particularizes the meaning of a word or expression. *Viśeṣhaṇam, avacchedakam*; विशेषणं अवच्छेदकं.

Attributive.

Having an attribute or particulars, qualified, *saviśeṣham*; सविशेषं.

Awareness.

See absolute knowledge above.

Basis.

A substance or an idea on which an idea or a statement is based. Support, *āśrayam, ālambanam*; आश्रयं, आलम्बनं.

Beginning.

Origination. A point in time or space or substance at which something starts. *ādih, mūlam*; आदिः, मूलं.

Beginningless.

Without a beginning or origin; without an ascertainable beginning, *anādh*; अनादिः.

Bliss.

Absolute or pure joy. Not the joy we are familiar with, which has its origin in a possession, an association of or contact with another. But the pure joy that is the Self only and so identical with Being and Awareness. *ānandah*; आनन्दः.

Cogniser.

One who knows through the means of valid knowing or evidence; the person or principle in and for whom such means of valid knowing or evidence produce knowing. *pramāta*; प्रमाता.

Cognition.

Knowing of the object through such valid means or evidence. *prama*; प्रमा.

Combination.

A relation between substances that have in themselves or in their parts a definite shape or form and are capable of coming in contact. *samyogah*; संयोगः.

Consciousness.

See Absolute Consciousness.

Construction.

A postulate, hypothesis, supposition or assumption. Something or fact assumed as existing for the purpose of understanding some other thing or fact. Its only purpose is to facilitate the understanding of the other fact. It need not be real or even exist. *kalpana*; कल्पना.

Content of an idea or a word.

The object or the fact that is meant to be conveyed by the idea or the word, the meaning of the word. *vishayah, arthah*; विषयः, अर्थः.

Contradiction.

When the contents of two words or ideas cannot,

in fact, exist together, they are said to contradict each other. That relation is contradiction. *virodhah*; विरोधः

Co-occurrence and absence.

In reasoning, two things are seen to occur together. Eg. Wherever there is smoke, there is fire. This concomittance of fire and smoke is co-occurrence. ‘Where there is no fire there is no smoke’, this is the absence of one when there is to the absence of the other. In this example smoke is the pervading and fire the pervaded principle. Co-occurrence is *anvayah*, अन्वयः and absence is *vyatirekah*, व्यतिरेकः.

Counter-correlate.

Where some thing is denied, it is always denied in some locus. The object denied is the counter-correlate of the denial or negation (*abhava*—) *prati-yogi* (अभाव—) प्रतियोगी. Eg. “There is no pot (here).” The ‘pot’ which is denied is the counter-correlate of the denial. ‘Here’, the visible piece of the earth’s surface is the locus of the denial.

Deep sleep.

The state of consciousness in which there is no knowing of the external world of objects or of the internal world of imagination and thought. But a knowing of the non-knowing is inferred from the memory of that state which occurs in the waking state. *sushuptih*; सुषुप्तिः. vide paras 29, 106, 108, 162, 169, 171.

Discipline.

A branch of knowledge with its own purpose, technique and terminology. *śāstrah* ; शास्त्रः.

Determine.

To delimit or confine the meaning of word to its proper object, so that it covers the object completely without going beyond it.

Determinant.

That which determines, delimits, confines or qualifies. *avacchedakam*; अवच्छेदकं.

Discrimination.

Ability to know clearly and distinctly. *vivekah*; विवेकः.

Disputant.

One who holds another view and therefore disputes or challenges the correctness of other views. *vadī*; वादी.

Disvalue.

The opposite of value, something to be shunned rejected or avoided. *anarthah* ; अनर्थः.

Doer.

One who does. The mental function of identifying oneself as the one who does action. *kartā*; कर्ता.

Doership.

Identification as the doer. The abstract of or being, 'the doer', *kartṛtvam*; कर्तृत्वं.

Dream.

The state of consciousness in which the mind sees objects of its own creation without the help of the faculties. *svapnam* ; स्वप्नं.

Duality.

The condition wherein another is perceived, The doctrine which holds the perceived other to be real. *dvaitam*; द्वैतं.

Ego.

The apparent meaning of the word, 'I'. The principle or function of the mind that identifies itself as the performer of the functions of the faculties, as the hearer, the feeler (toucher), the seer, the taster, the speaker, the holder, the goer, the eliminator, the enjoyer, the cognizer and the knower. This is what each one of us thinks he is. But this is only a transient appearance constructed by ignorance and lasting only so long as ignorance lasts. *ahamkarah* ; अहंकारः.

End of dream.

Waking or deep sleep. *svapnantam* ; स्वप्नान्तं.

End of waking.

Dream or deep sleep. *jāgaritāntam* ; जागरितान्तं.

These two expressions cover the three changing states of consciousness, waking, dream and deep sleep.

Enjoyer.

The principle or function of the mind that identi-

fies itself as the one who experiences pleasure or pain as a result of the contact of the mind with the objects through the faculties in waking and by itself in the dream. *bhoktā*; भोक्ता.

Elements of matter.

The division of matter into elements is based on the basic means by which we know. These means are the faculties or the senses through which all knowing occurs. These are five in number; the faculties of hearing, feeling (touch), seeing, tasting and smelling. These have exclusive fields or objects of knowing. One cannot touch a sound, hear a colour or see a smell. These basic and discrete objects are called *tanmātras* ('that onlys). It is held that those can not be perceived through the senses. Only when they become gross by the process of *pañcīkaraṇa* (vide paras 142, 148 and 149) do they become objects of the faculties. *bhūtāni*; भूतानि.

Essence.

That which makes a thing what it is, that-ness. *tatvam*; तत्त्वं.

Entra-Corporeal.

Other than the body which may be gross, subtle or causal. This principle is other than all these which have to be transcended one after another before reaching it, *dehātiriktam*, देहातिरिक्तं.

Faculty.

The means by which we get to know the outer world through the mind. The ear, the skin, the eye,

the tongue and the nose are the organs through which these faculties function. The faculties themselves cannot to perceived by the senses. *indriyam*; इन्द्रियं.

Function of the mind.

The way the mind works or functions in the process of knowing, each of the changes that take place in the mind during the process and the changing mind itself. *antahkaranavṛttih, cittavṛttih*; अन्तकरणवृत्तिः, चित्तवृत्तिः. The sânskrit expression has been translated as, 'modifications of the mind-stuff', 'modification of the mind' and 'poychosis' also.

Function of the word.

The way the word functions to produce its meaning. *sabda-vṛttih*, शब्दवृत्तिः.

Function of a statement.

The way the statement functions to produce the purport or the meaning intended by the speaker. The meanings of the words of the statement have to be modified or changed so that the whole statement conveys the meaning intended by the speaker. The understanding of these changes leads to the understanding of the way the statement functions. This last is the *vākya-vṛttih*, वाक्यवृत्तिः.

A statement or a *vākya* is not always just a sentence. It may be a sentence, a paragraph, a chapter, a whole text or even a whole mass of literature having a common purport. It is the possession of this common purport that constitutes its *ekavākyaatā*, एकवाक्यता. After the purport is first understood the

statement is analysed to show how it functions to produce that purport.

Having another.

Knowing or being aware of a second, one other than the knower. The known other may be a group of sensations and the consequent idea produced in the mind by an external object or by the mind itself without such an object. So long as one is aware of another he is "having another". *sadvitīyatvam* ; सद्वितीयत्वं.

Identify.

(wrongly). To think that one is something which he is really not ; like a person thinking that he is the body. Such thinking is *abhimanam* ; अभिमानं.

Identity

Is also the relation of one-ness in which a single entity is considered as being composed of two distinct but inseparable elements. For example a red flower is one entity, but it is considered as consisting of two elements, the substance, flower and the red colour or quality of redness which are inseparable. *samavāyah* ; समवायः of the *naiyāyikas* and *tādātmyam* तादात्म्यं of the *vedāntins*.

Ignorance.

Limited knowledge. Knowledge being infinite and real, any limitation of it, being limited is unreal. It is not the non-existence of knowledge but is considered a positive entity which is less real than the absolutely

real *Brahman*. This is the postulate or hypothesis made to explain the appearance of multiplicity in the one undifferentiated Reality. *avidya*; अविद्या.

Illusion.

The cause of ignorance is again held to be an inexplicable principle of differentiation. This is also hypothetical or imaginary, the cause of its own and all other imagination. It is sometimes, or in some views, held to be identical with ignorance. Like the latter it cannot be defined as existent or as non-existent, as real or as totally unreal. It cannot be said to be the same as *Brahman* nor as totally different nor as partaking of sameness as well as difference. As it is a postulate, all that can be asked of it is, "Does it explain completely what it is supposed to explain? Does it serve the purpose adequately?" *māyā*; माया.

Illusory.

The false, the not-real, that is caused by *māyā*. A state of things which cannot be described as real or unreal. Not real because it is subject to change and destruction. Not totally unreal because it lasts for some time and functions while it lasts. *mithyā*; मिथ्या.

Immediate.

Not having anything in between. Immediate knowledge is that where nothing whatever intervenes between the subject and the object. In empirical knowing sensory perception is the most direct

form of knowing. This is *sākshāt* ; of साक्षात् or *pratyaksham* ; प्रत्यक्षं. Sometimes it is described as *aparoksham* ; अपरोक्षं or immediate because of the identification of the self with the mind and the senses at that level. In fact as the mind and the senses which are not the self are there between the self, the subject and the object, empirical knowing is not really immediate. It is mediate or *paroksham* only. Only the final knowing when the subject is the object and none other and where knowing is Being and not a relation between the two can be described as immediate. *aparoksham*, अपरोक्षं. Immediate knowing could possibly be described as knowing by identity.

Impression (Latent).

Every one of our thoughts and actions leaves on our mind a mark which gives rise to a similar thought and a tendency to repeat the action under similar condition in the future. This mark is called the latent impression. It is this that causes the feelings of pleasure and pain, judgements of good and bad and all the complex reactions of the mind to the sensations that the faculties present to it. *samskārah* ; सम्स्कारः.

Inconstant.

Changing, variable. *vyabhicārī* ; व्यभिचारी.

Indefinable.

Something that cannot be defined as having either of two opposite characteristics ; neither as real nor

as unreal, neither as different nor as the same and so on. *anirvacanīyam* ; अनिर्वचनीयं.

Infinite.

Not limited, measured or finite, endless. Finiteness can be of three kinds, in time, in space and in substance. The truly infinite is therefore totally without limitation in time, space and substance. It is everywhere, at all times and everything. If it were not any particular thing, that particular thing would limit it and it would not be unlimited or infinite. There cannot be two infinities. If there were, each would limit the other because the other is not that, and so neither of them would be infinite. *anantam* ; *bhūmā*, अनन्तं, भूमा.

Inner instrument.

The means of knowing that is inside the body, the mind. *antahkaraṇam* ; अन्तःकरणं.

Inner Self.

The innermost core of Being and Consciousness, *prathygātma*, प्रत्यगात्मा.

Knowing.

The knowing of an object by a subject ; a function of the mind or of ignorance. One element of the three that are inseparable and always found together in usage. *jñanam* ; ज्ञानं.

Knowledge.

Knowing in the absolute sense. Not one of the

three inseparable elements but the principle of which these three are apparent divisions, *jnanam*, ज्ञानं.

Knower

One who knows, the locus of knowing. Another of the triad which is found inseparable. *jñāta*, ज्ञाता.

Known.

The object of knowing. Another element in the inseparable triad of usage. *jneyam*, *vishayam*, *kshetram*; ज्ञेयं, विषयं, क्षेत्रं.

Life.

The vital energy ; the energy that functions biologically ; the vital breath ; one of the five functions of the vital breath ; respiration. *prāṇah*; प्राणः.

Non-attributive.

Not having an attribute or predicative element ; unqualified. *nirviśesham*, *nirvikalpam*; निर्विशेषं, निर्विकल्पकं.

Non-attributive memory.

The recalling by the mind of the object itself without the association of any attributes with which it was perceived earlier. *nirvikalpaka-smṛtiḥ*; निर्विकल्पक-स्मृतिः.

Non-discrimination.

Failure to discriminate or distinguish. *avivekah*; अकिवेकः.

Non-objective.

Objectless, without an object. *nirvishayam*, *nirvikalpam*; निर्विषयं, निर्विकल्पं.

Non-self.

That which is not the Self or subject; what is presented as object in emperical knowing. *anatman*; अनात्मन्.

Non-sentient.

Without consciousness, sentience or awareness. *acetanah, jadah*; अचेतनः. जडः.

Non-unchanging.

Changing, variable. *akūṭasthah*; अकूटस्थः.

Predicative.

What is said of the thing or substantive. e.g. In the simple statement, 'It is', is-ness or existence is predicated of the sustantive 'It'. The element of the statement that conveys the predicate is the predicative element of the statement. *visesana*; विशेषणं.

Purport of a statement.

What it is meant to convey; the sense that the speaker or writer wishes to communicate or convey to his listener or reader. There are six criteria by which this purport is understood or made out. They are (1) the harmony of the commencement and conclusion, (2) repetition, (3) novelty, (4) a definite result, (5) praise of what is taught and (6) reasoning in support of it.

*upakramopasamharavabhyaso' pūrvata phalam
arthavadopapatii ca lingam tātparyanirṇaye
tātparyam*; तात्पर्यं.

Product.

What is produced; what results from a given cause. *kāryam, vikrtih*; कार्यं. विकृतिः.

Remote.

Being remote or at a distance ; mediate, having something in between, indirect, *paroksh*; परोक्ष.

Remoteness.

The abstract or state of being removed, *pārokshyam* ; परोक्ष्यं.

Revealed scripture.

Revelation that has come to us through the pure minds of wise persons, who, however, are not the authors of what they communicate but the seers, the *ṛshīs*. In popular language, the word of God ; in the language of the *sastra* the wisdom that has revealed itself, the impersonal word, *vedah*, *śrutih*, *apaurushya-śabdah* ; वेदः, श्रुतिः, अपौरुषेयशब्दः.

Self.

The ultimate principle ; the final seer who is never seen ; the final knower who is never known. The ultimate and pure meaning of the idea 'I', when all the varying predications associated with it are discarded. Pure being which is also pure awareness and absolute Bliss. The inner Reality. This immanent Reality is not different from the transcendent Reality, the Infinite, according to the *advaita-vedanta*. *ātman*, *śaṇmātram*, *cinmātram*, *brahman* ; आत्मन, सन्मात्रं, चिन्मात्रं, ब्रह्मन.

Self-hood.

The state of being the Self or the abstract of the Self. Since the Self is itself the highest abstraction

further abstraction does not alter the meaning in any way. *atmatvam* ; आत्मत्वं.

Self-luminous.

Something that does not need anything else to make it known or to manifest it, which can manifest or illumine itself. All objects that can be seen need the help of light to be seen, to become manifest, to become visible, or to be object of visual perception. But light which manifests other things does not need any other means to manifest it. It manifests itself. Similarly, in all knowing, the objects are made known or manifested by consciousness or intelligence. But consciousness or awareness does not require anything else to make it known, or to illumine or manifest it. It is self-luminous. *svayam-jyotih, svayam-prakāṣah* ; स्वयंज्योतिः, स्वयंप्रकाशः.

Sentient.

Being conscious, possessing consciousness or awareness. Such a principle does not need any other to illumine or manifest it unlike the insentient which does. *cetanam* ; चेतनं.

Sight.

Vision, the abstract of seeing, the principle of seeing. *dṛshṭih, dṛk* ; दृष्टिः, दृक्.

Soul.

The self limited by the mind as an individual. The mind, a product of ignorance, is the limiting adjunct. When this limitation is destroyed, that is when it is realized as unreal, the soul becomes the

Self, or is said to know that it is and always was the Self. The sense of individuality or of the limitation which constituted it is lost or destroyed, but not the underlying Reality ; *jīvah*. जीवः.

Space.

When two separate objects are seen, what is in between them is space. This cannot be perceived by any of the senses. It is this through which light and other forms of radiant energy move. The sky, *akaṣah*, आकाशः. This is also the basis of the sense of direction, *dik* ; दिक्.

Space-clad.

Clothed in space, the sky or nothing ; naked. *digambarah*, *digvasanah* ; दिगम्बरः, दिग्वसनः.

Sublate.

To contradict or cancel in a special way. To illustrate : Walking in the dusk one sees a snake lying across the path. He thinks, “ There is a snake ” and halts, perhaps he is afraid to go nearer. Sometime later, he sees the snake move away. He then thinks. “ There is no snake ”. This latter thought contradicts the first thought. But he does not think, ‘ There was no snake ’. On another occasion under the same circumstances he thinks, “ There is a snake ”. He shines a light on the object in front and finds it is a rope. Now also he thinks, “ There is no snake ”. But because, with the light, he has seen the rope which looked like a snake in the dusk, he knows with certainty that there was no snake there even while he

had thought there was one. This latter case is an instance of sublation, a special kind of contradiction where the original perception or idea is now known to have been wrong or erroneous and the object perceived is subsequently known not to have existed there even when it was perceived. Such sublation is *bādhā* ; बाधा. The object sublated is a *bādhita-vishayah* ; बाधितविषयः and the idea sublated is a *bādhita-pratyayah* ; बाधितप्रत्ययः.

Substantive.

Every statement has two elements ; something is said about some other thing. Let us take the simplest statement, 'It is'. Here existence is said or predicated of the thing, 'It'. In this statement, 'It' is the substantive element and 'is', the predicative, *viseshyam* ; विशेष्यं.

Suffering.

Sorrow ; grief ; pain. *duhkham* ; दुःखं.

Superimpose.

To see something as something else which it is not or to see an attribute which is not actually present in the object. When a rope is seen as a snake, the snake is superimposed on the rope. When a conch which is actually white is seen as yellow, the yellow colour is superimposed on the conch. Such erroneous perception is said to be due to superimposition and the object seen in error is said to be superimposed. Such an object cannot be described as real or unreal. It cannot be called real because it is actually not

there ; it cannot be called unreal because the unreal is never seen. The error is discovered when the defect in the means of perception is removed and the real object seen as it is. The defect that causes the error in non-sensory perception or apprehension is called ignorance or nescience, *avidya*, अविद्या. Such superimposition is *adhyāśah* or *adhyāropah* ; अध्यासः ; अध्यरोपः.

Undifferentiated.

Wherein no distinction actual or conceptual is possible ; indivisible ; undivided ; the same everywhere or throughout ; *akhandam*, अखण्डं.

Value.

Something to be sought, the source of satisfaction. *arthah* ; अर्थः.

Variable.

Changing ; subject to change or variation ; not the same at all times and at all places *anekāntikam* ; अनेकान्तिकं.

Vital breath.

The breath of life. *prāṇah* ; प्राणः.

Waking.

The state of consciousness in which external objects are experienced through the faculties and the mind. Empirically considered as the state wherein knowing the truth is possible. With reference to this the other two states are considered false or untrue. *jāgrat* ; जाग्रत्.

ERRATA

<i>Page</i>	<i>Para- graph</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
2	३	2	शुद्धेप्यात्मानि	शुद्धेप्यात्मनि
do	do	3	शस्त्रीयेण	शास्त्रीयेण
3	4	2	be'	be
do	५	4	एतानुभावनु....	एतावुभावनु
do	note 1	7	<i>agny ābhāna</i>	<i>agnyādhāna</i>
4	note 2	9	e.g.	E.g.
5	5	4	e.g.	E.g.
do	६	1	जीवब्रह्मणोः	जीवब्रह्मणोः
do	do	8	सद्वितीयत्वाभ्यां	सद्वितोयत्वाभ्यां
do	note	4	<i>kuṣi</i>	<i>kāṣi</i>
6	note	7	implied ;	implied
8	note	10	substantative	substantive
do	do	11	<i>upadhi</i>	<i>upādhi</i>
do	do	17	<i>viśeṣhaṇa</i>	<i>viśeṣhaṇa</i> .
10	८	1	वाक्यार्थः बोधे	वाक्यार्थबोधे
do	९	1	....साक्षात्कार	साक्षात्कारं
do	१०	1	शास्त्रताप्पय	शास्त्रताप्त्यं
do	do	2	....मोक्षं भगितया	मोक्षभागितया
12	12	9	तदेकोऽवशिष्टः	तदकोऽवशिष्टः
do	do	10	lights	light
13	१५	3	....भ्युपगमात्	....भ्युपगमात्
14	१९	1	प्राणमनसोर्निरासः	प्राणमनसोर्निरासः
do	note	1	momentariness,	momentariness,
15	१९	1	कर्तृत्व....	कर्तृत्व....
17	24	2	non-existence	non-existence
18	२८	1	आत्मोति	आत्मेति
19	29	1	“The meaning	The meaning
do	३३	1	विभक्ति	विभाति
20	३२	1	दृष्टेर्दृष्टारं	दृष्टेर्दृष्टारं
do	३४	1	प्रमाश्रयता	प्रमाश्रयान्

21	३९	३	वैलक्षण्य....	वैलक्षण्य....
21	४१	4	चक्षुषोऽपेक्षणात्	चक्षुषोऽपेक्षणात्
do	do	6	नान्यादित्य....	नान्यादित्य....
22	43	1	Eevn	Even
do	४३	1	बभूवा	बभूव ।
do	do	2	....करोति इत्यादिश्रुतिः ।	....करोति ।
do	do	3	इतिस्मृतिः ।	इत्यादिश्रुतिः ।
do	do	4-5	“He is seen as one and... the moon in the water” (N.u. 4, 12)	Read this after : “Illusion Maya cuates the appeacenes of the Soul and the Lord” (B.b.u. 12).
do	do	5	(after) “Illusion.. Lord”	(Add) (N.u. 9).
do	do	10	(B.u. ii, 12)	(T.u. ii, 6, 1)
do	do	13	(B.s. iii, 2, 10)	(B.s. ii 3, 50)
do	do	8	तमेव’....	‘तमेव..
23	note	13	<i>Sankshepaṣārīraka</i>	<i>Sankṣhepaṣārīraka</i>
do	note	14	Sureśvrāchārya	Sureṣvarācārya
24	46	15	(M.u. ii, 1, 8)	(M.u. ii, 2, 8)
do	do	17	(Su.u. vii, 8, 1, 13)	(S.u. iii, 8)
do	do	18	(Ch.u. vii, 8, 1, 13)	(ch.u. vii, 1, 3)
do	do	19	(B.u. iv, 4, 2)	(B.u. iii, 4, 2)
do	do	20	(B.u. iv, 41, 9)	(B.u. iv, 4, 19)
25	४७	2	....ततयैवानात्मानि....	....ततयैवानात्मानि....
do	४८	1	स्वप्रकाशात्मानि	स्वप्रकाशात्मनि
26	note	lart	begining, ess	beginingless
27	40	1	....हृद्यन्तर्ज्योतिः	हृद्यन्तर्ज्योतिः
do	dd	5	इत्याद्या	इत्याद्या
do	do	5	अकर्तृभोक्त....	अकर्त्रभोक्तृ....
do	50	3	(B.u. iv, 4, 7)	(B.u. iv, 3, 7)
do	do	7	(ch.u. viii, 7, 2)	(ch u. viii, 7, 1)
do	do	12	(B.u. iv, 1, 15)	(B.u. iv, 3, 15)
28	51	16	origination	origination
29	५४	3	....त्मेत्याद्याः	त्मेत्याद्याः
do	५५	3	त्कल्पनीयं	....त्कल्पनीयं
do	५५	3	कल्पमानं—	कल्पमानं—

30	55	5	Concioussness	Consciousness
do	५६	2	धार्मि....	धर्मि....
31	५७	2	“देवात्मशक्तिं	“देवात्मशक्तिं
do	do	do	स्वगुणौर्निगूढां”	स्वगुणैर्निगूढां
do	do	8	तद्विशिष्टे	तद्विशिष्टे
do	58	8	<i>mvyā</i>	<i>māyā</i>
do	do	15	(s.u. 1, 10)	(s.u. 1, 10).
32	do	8	suprimposition	superimposition
do	do	10	atributes	attributes
33	६०	2	प्रेम	प्रेम....
do	६१	1	चिदाचि....	चिदचि....
do	do	3	अवश्यामित....	अवश्यमित....
34	63	4	Suprimposition	superimposition
do	६४	5	....त्वाभिधानाच्च	...त्वाभिधानाच्च
35	६५		....विवेकः जीवः	....विवेकाजीवः
36	६६	1	तत् अविविक्तं	तदविविक्तं
37	६७	4	नोऽनर्थो	नोऽनर्थो
do	६८	3	आभासावाद	आभासवाद
38	70	3	prototype	prototype
do	71	7	<i>Pratibimbavada</i>	<i>Pratibimbavāda</i>
do	note	1	<i>Pratibimba Vada</i>	<i>Pratibimbavāda</i>
39	७३	5	जीवभेद भ्रान्तिः’	जीवभेदभ्रान्तिः,
do	73	1	Prototype	Prototype
40	do	7	(-values represent they)	....values they represent)
41	note	2	to regarded	to be regarded
42	79	5	means	ments
43	note	2	dues	does
44	७२	2	...सर्वभासकत्वात्	सर्वभासकत्वात्
do	do	3	सर्वज्ञं	सर्वज्ञं
45	७४	7	देहविषय....	देहविषय
do	do	11	...वच्छिन्नचिदंशा	...वच्छिन्नचिदंशः
46	85	last	differenoe	difference
47	८६	1	धर्माधर्मा—	धर्माधर्मा—
do	८७	last	नान्तैःकरण....	नान्तःकरण....
do	do	do	...मात्रेण	...मात्रेण
48	90	2	(and the like)	and the like

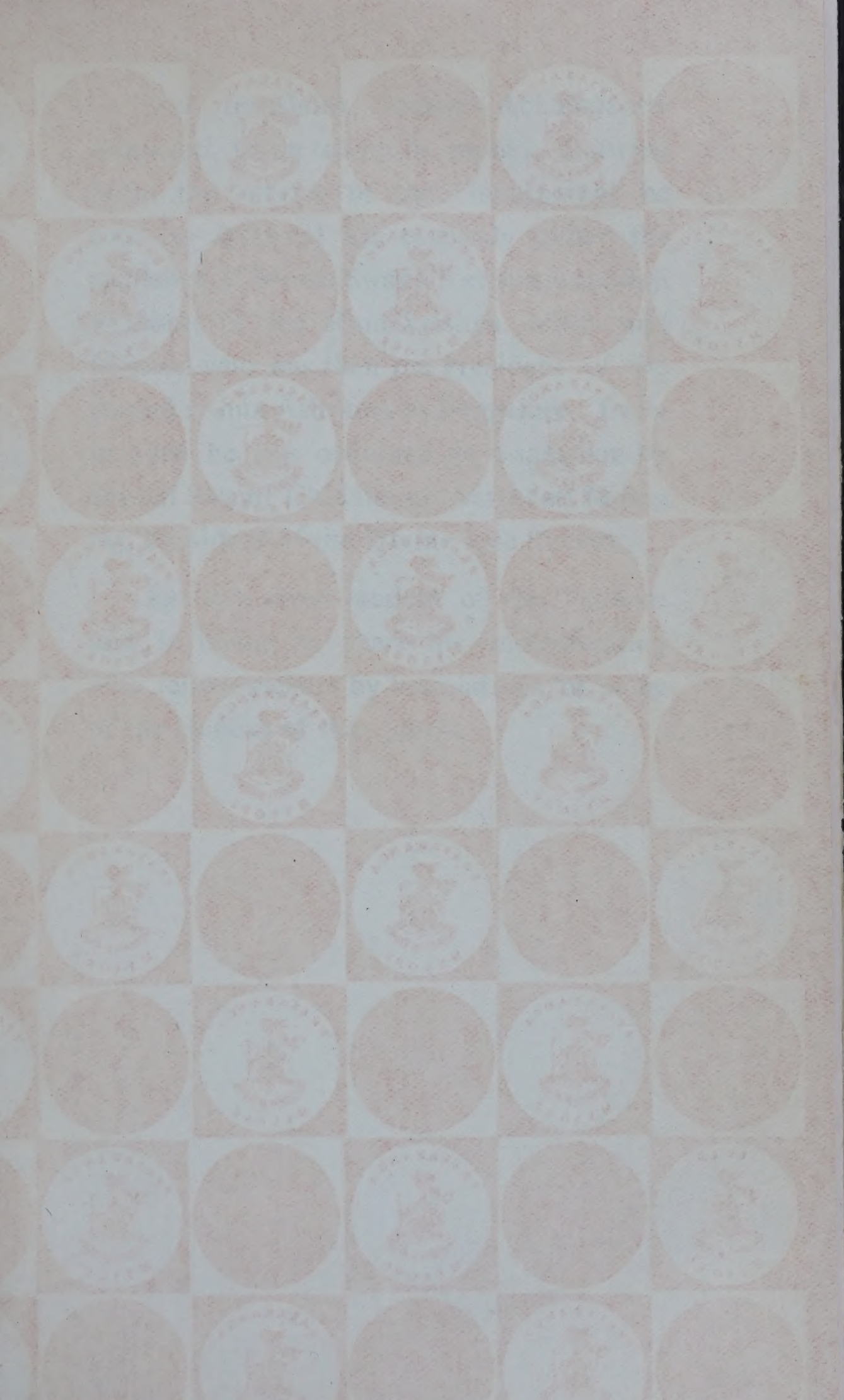
48	९१	2	वस्तुति	वस्तुनि
49	९३	4	....इत्यन्तादर्शनं	....इत्यन्तादर्शनं
do	93	2	statements.	statements,
50	94	4	non-existence	non-existence.
do	note	1	Sacriptural	Scriptural
do	do	4	dispells	dispels
51	९५	5	as	and
do	do	do	cornch	conch
do	do	६	direetions	directions
do	do	do	is removed	should be removable
do	९६	. 1	....चिह्नमसा	....चिह्नमसा-
do	do	2	जाना	जाना-
53	98	4	self	Self
do	99	4	as	on
do	do	६	self	Self
54	१००	2	... बुद्धिस्तेषां	... बुद्धिस्तेषां
do	१०१	4	वेदप्रामाण्यार्थ	वेदप्रामाण्यार्थ
55	102	2	or after ?	or after ? "
do	do	8	Classes'	Classes
do	do	19	yoga	yoga
do	do	14	Siva	Śiva
do	१०३	7	....सस्तस्य	....सस्तस्य
do	103	1	blasseess	blasses
do	do	do	Brahman-	Brāhmaṇa-
56	do	5	classess	classes
do	do	do	other's	others
do	२०४	६	तदैकोवशिष्टः	तदैकोवशिष्टः
57	104	६	Siva	Śiva
do	१०५	1	१०१	२०५
58	106	६	candala no candala	candāla no candāla
59	१०९	1	स्थूणनिखनन्यायेन	स्थूणनिखनन्यायेन
do	९९०	1	....मशनाद्यतीत	....मशनाद्यतीतं
do	do	do	यद्ब्रह्म	यद्ब्रह्म
do	100	1	verseis	verse is
do	do	7	(ch.u. vi, B. 1)	(ch.u. vi, 8, 1)
do	note	last	sthuna-nikhanana..	sthūṇā-nikhanana..
60	९१३	१	पशुपतिरेव	पशुपतिरेव

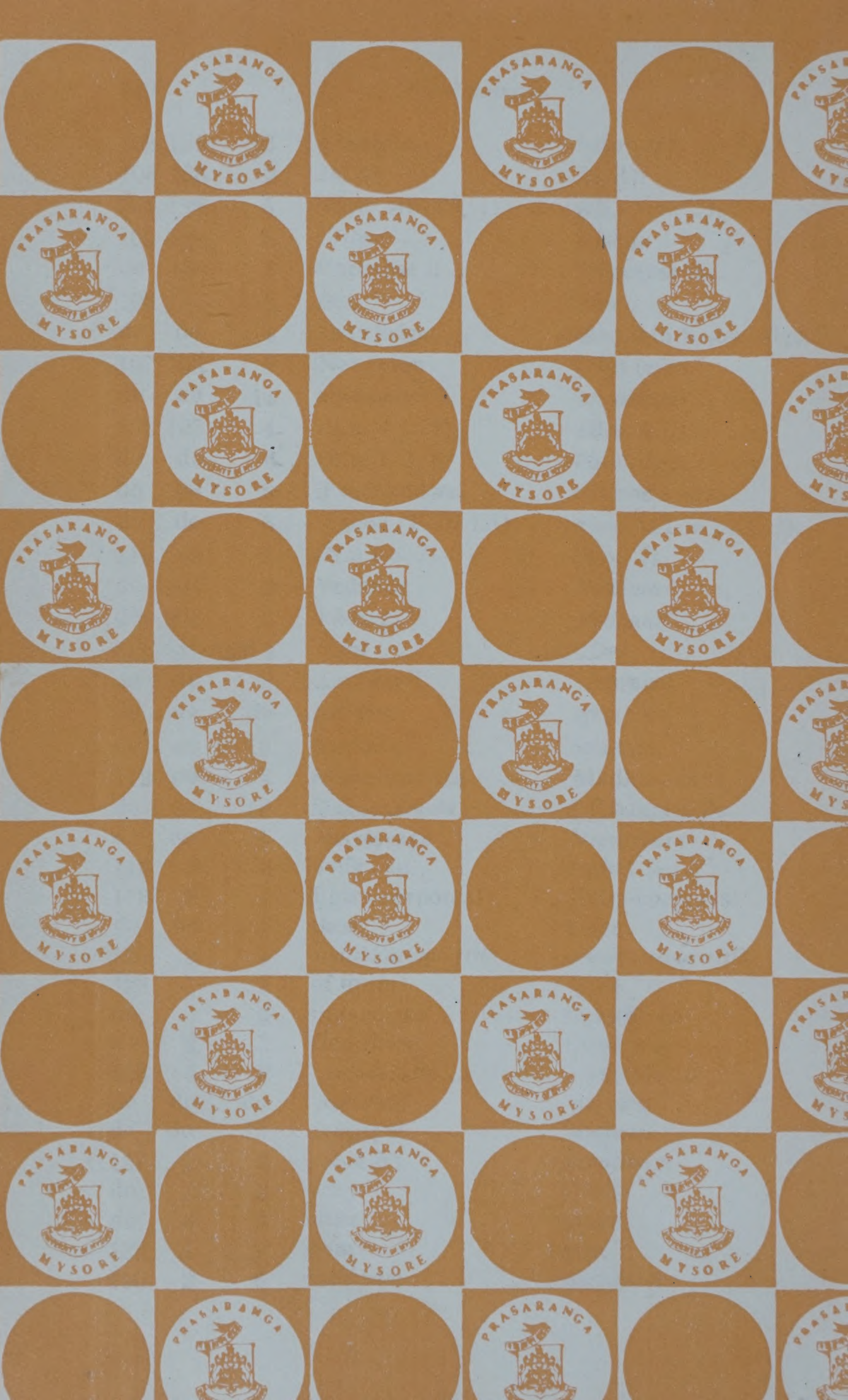
60	113	1	<i>Pasupati</i>	<i>Paṣupati</i>
do	do	4	(by	(by
61	115	3	<i>Tridaṇḍins</i>	<i>Tridaṇḍins</i>
do	116	5	'Speech	'Speech
62	121	6	Not the..	[Not the..
do	do	12	..the Absolute	.. the Absolute.]
63	१२२	5	एतदात्ममिदं सर्वं	'एतदात्म्यमिदं सर्वं
do	122	7	self	Self
64	123	1	<i>Saivas</i>	<i>Śaivas</i>
do	१२५	2	कल्पनीये	कल्पनीये
do	do	3	...भूतदे वनादि....	...भूतदेवतादि....
do	125	1	statement	stetements
do	do	do	<i>Vayu</i>	<i>Vāyu</i>
do	do	4	injuction	injunction
do	do	6	<i>Vayu</i>	<i>Vāyu</i>
do	do	9	God	Diety
65	127	1	Tarkikas	<i>Tārnikas</i>
66	do	2	(Ma. u. 2)	(B.u. i, 4, 10)
do	do	do	(B.u. vi, 4.10)	(B.u. ii, 5, 19)
do	do	5	without a second"	..second"
				(ch.u. vi, 2, 1),
do	do	6	(k.u. 11, 1, 22)	(k.u. ii, 1, 11)
do	१३०	3	इत्याशय	इत्याशङ्क्य
67	१३०	4	तिर्यह	तिर्यङ्ग
do	130	2	(ch.u. i, 8, 7)	(ch.u. vi, 8, 7)
do	do	6	(S.u. v, 7)	(S.u. v, 8)
do	do	14	infinite	Infinite
do	do	15	(M.u. ii, 2, II)	(M.u. ii, 2, 11)
68	१३१	1	..दिति वा	....दिति वा ।
do	do	4	....भिधानात्	....भिधानात् ।
69	132	12	Not white..	[Not white..
do	do	15	....the absolute	....the Absolute.]
do	१३३	1	ह्रस्वं	ह्रस्वं
do	१३३	4	'अस्थूलमण्व..	'अस्थूलमण्व....
do	do	8	घटाधिव....	धटादिव....
do	133	4	<i>rupa</i>	<i>rūpa</i>
70	do	2	(k.u. iii, 10)	(k.u. i, 3, 15)
do	१३४	6	ब्रह्मेति	ब्रह्मेति

71	134	1	....ignorance is the Self,	..ignorance is other than the Self,
do	१३५	1	उपदेशकणम्	उपदेशकरणम्
72	135	21	(B.u. b, 4, 10)	(B.u. i, 4, 10)
73	136	12	There is no....	[There is no waking....
do	do	16	....the absolute	....the Absolute]
do	१३७	1	वादिपरि	वादिपरि-
do	१३९	7	लीलायैवा....	लीलयैवा....
do	do	8	निष्कलस्या....	निष्कलस्या....
do	१४९	1	स्वोपाध्यवान्तर....	सोपाध्यवान्तर....
do	do	3	सप्ताभिमानो	स्वप्नाभिमानो
do	do	4	....संस्कारवच्छिन्ना....	संस्कारावच्छिन्ना....
do	140	2	<i>visva</i>	<i>viṣva</i>
76	do	1	<i>visva</i>	<i>viṣva</i>
do	१४१	2	—स्वप्निक..	स्वाप्निक..
do	do	7	पूर्वपूर्वसंस्कार..	पूर्वपूर्वसंस्कार..
78	142	8	<i>Sruti</i>	<i>Śruti</i>
do	१४३	5	पञ्चधा	पञ्चधा
do	143	13	life- <i>prāna</i>	life-divided fivefold as <i>prāṇa</i>
do	१४४	1	ज्ञानक्रिया..	ज्ञानक्रिया..
80	१४५	3	शब्दमाहकम् ।	शब्दमाहकम् । दूरे शब्द इति प्रत्ययात्
do	San.147	1	९४६	९४७
do	९४७	3	क्रियाशक्ति...	क्रियाशक्ति....
do	do	4	....द्वयाद्यौ....	द्वयाद्यौ
do	147	7	<i>hiranya</i>	<i>hiranya</i>
81	१४८	4	तद्भागचतुष्टयं	तद्भागचतुष्टयं
do	१४९	5	—सृष्टिश्रवणोऽपि	सृष्टिश्रवणोऽपि
82	149	2	(B.s. iii, 4)	(B.s. ii, 4, 20)
do	do	16	....supplied)	....supplied). If the threefold only is accepted there is the possibility of incompatible meanings of the same topic.
83	१५२	2	अपञ्चीकृतपञ्चभू....	अपञ्चीकृतपञ्चभू....

84	152	2	<i>virāt</i>	<i>virāt</i>
do	do	6	<i>Hiranyagorbha</i>	<i>Hiraṇyagarbha</i>
86	१५५	1	...जनकमोदये	....जनकमोदये
87	१५७	1	तत्सह	तत्सह-
do	do	2	कारेणैव	कारेणैव
88	158	9	maker	maker (B.u. iv, 3, 10).
89	१६१	3	प्रामाणा..	प्रामाणा..
90	१६४	1	पुनर्ब्रह्मज्ञाना....	पुनर्ब्रह्मज्ञाना....
91	१६६	5	चेत् ।	चेत् ।
do	१६७	१	अद्येपक्षे....	न. आद्ये पक्षे....
do	do	2	तमितिव..	तमितिव
92	do	2	शून्यावाद..	शून्यवाद..
do	do	6	..चैतन्यामिवा..	..चैतन्यमिवा..
do	167	18	seen'. Even	seen (s.s.i, 36).' Even
94	१७१	5	आप्रमात्वाव..	अप्रमात्वाव..
95	note 35	1	three	there
97	173	6	Vedanta	<i>Vedānta</i>
do	do	9	<i>Vedāntakalpalalika</i>	<i>Vedāntakalpalatikā</i>
do	174	7-8	....is absorbed because....as the determinent, there is no....soul, nor the attainment of omniscience,	is absorbed, there is no possibility....soul, nor of the attainment of omniscience, because the impressions are there as the determi- nent.
98	१७६	5	बबाल्लार्थ..	बाल्लार्थ....
do	do	6	यद्रत्	यद्रत्
do	176		in the deep sleep	in deep sleep
99	१७८	1	सुखस्य	सुखस्य
do	१७९	7	तामसी	राजसी
100	179	14	<i>Vāsishtḥa</i>	<i>Vaśiṣṭha</i>
do	१८०	3	अध्यात्मं	अध्यात्मं
do	180	3	<i>Vishnu</i>	<i>Vishṇu</i>
101	182	2	<i>Visva..Prajna</i>	<i>Viśva...Prājna</i>
do	183	5	<i>Vedanta....</i>	<i>Vedānta....</i>
do	१८४	1	....सुषुप्तचवस्था....	....सुषुप्त्यवस्था....
102	184	7	And because...	[And because....

102	184	12	Absolute.	Absolute.]
103	186	2	24, 4)	24, 1).
104	188	5	(ch.u. viii, 23, 1)	(ch.u. vii, 23, 1)
105	189	8	<i>Vishnu</i>	<i>Vishṇu</i>
do	190	1	“because it..	“Because it....
106	191	12	rest	root
do	do	14	knowledge	the main Knowledge
107	193	9	Not (even	[Not (even
do	do	14	<i>upanishads</i> ?	<i>upanishads</i> ?]
108	197	4	(B.u. 4.1.29)	(B.u. 4.1.19)
do	do	6	(B.u. i, 3, 6	(B.u. ii, 3, 6)
do	199	2	if one knows.	“If one knows..
do	do	5	...good (T. ii, 1.1).	good” (T.u. ii, 1, 1)
110	292	5	(N.u.t.u. 7)	(N.u. 7)
do	204	2	Vedanta	<i>Vedānta</i>
do	205	5	<i>Vēdanta</i> ”	<i>Vedānta</i> ”
111	After 206	1	....मर्थ	....मर्थ
do	do	2	....ताखिला र्थे	....नाखिलार्थ
do	do	do	सुरेश्वरच	सुरेश्वरं च
do	do	15	Sankara	Śankara
112	do	4	Madhusudana	Madhusūdana
do	do	13	<i>Sidhantabindu</i>	<i>Siddhāntabindu</i>
do	do	14	Visvesvara	Viṣveṣvara
113	3	3	उपाधिः. su.	उपाधिः. See
119	3	1	Entra-corporcal	Extra-corporcal
do	do	3	these	those
120	2	4	<i>antahkaranavṛttih</i>	<i>antahkaraṇavṛttih</i>
123	1	1	of साक्षात्	साक्षात्
do	1	3	immediate.	immediate
do	2	5	Condition	Conditions
126	5	9	...samhasava...	....samhārāva
do	do	do	’purvata	’purvatā
do	do	10	<i>doapatti</i>	<i>doapatti</i>
127	1	3	<i>posoksh</i> ;	<i>pasoksha</i> ;
do	2	3	परोक्षं.	पारोक्षं
do	3	6	<i>sastra</i>	śāstra
129	1	1	seem	seen
130	2	6	<i>viseshyam</i>	<i>viśeshyam</i>





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